G. R. S. IX-5]

Previous references.

G.M. 1/5/20 (1, 2, 2a, 3 H) 1921.
" 87/19 (14, 19, 23, 24 25 H 26) (G.M.)

Later references.

G.M. 5-B-22 (1-4)

File No. 62-21

Serial Nos. 1 to 5.

[redacted] preserve

P-69

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. Five only.

Part B for March 1922.

SUBJECT.

Annual Report of the Mysore Archaeological Department for the year 1920-21.

Sl(4)

To The Secy to the Hon'ble the Resident in Mysore.
Pol. 837. Dt. 11th March 1922

For 4 Copies of the Report with Govt review thereon

WS. 23.6.22.

WD 1888—GPB—16,826—23-7-21

1393

G. R. S. 11] 1920-1

GENERAL AND REVENUE SECRETARIAT.

(G.M.)

NOTES.

File No. 62-21.

FILE HEADING.

Administration Report of the Archl. Department.

From

The Director of Archaeological Researches in Burma

No. C 603/14 Dated 16/10/21 Received 21/10/1921.

Diary No. 1393	Enclos. 3 Reports	Spare Copies. —	Serial No. 1.

BRIEF ABSTRACT OF LETTER.

Forwards his ~~Annual~~ Report of his Dept for the year ending 30th June 1921.

NOTES AND ORDERS.

Up

The file relating to the previous year's report is portrayed. Draft review sent.

Revised draft is submitted.

12/11. 23/11. Submitted for approval.

Gen: Sec:

CSB 25.11.22

2nd member & Dewan

24.11.22.

NOTES—First Sheet.

Q.7.0.

(2

1393

G. R. S. III-2)

General and Revenue Secretariat.

Gen File No. 62 of 1921

Serial No.

3017-182

25.11.21

3) Don't mistakes

Rec'd
26.11.21

Librarian) CSB 28.11.21

DEWAN'S OFFICE.
Recd. on NOV 28 1921
Reg. No. 3037

4) Clerk
29.11.21

5) Issue
dlb 29/11
CSB

2. To the Director of Archaeological Researches
No. 2468 of dt 5th Dec 1921.
Reviews the report of his Dept for the
year 1920-1921.

6) As the report has been submitted to His Highness
for perusal, a D.S.N is drft.

7/12/21.
Gen Sec:)

CSB
15.12.21

Dewan)

dlb 24/12
CSB

DEWAN'S OFFICE.
Recd. on DEC 21 1921
Reg. No. 3449

NOTE—Contn. sheet.

(3

Jud 6.2-21

Submitted to His Highness.

***

7) I beg to submit herewith, for the gracious perusal of His Highness a copy of the Annual Report of the Archaeological Department for the year 1920-21, together with the review of Government thereon.

23rd Dec. 1921

Gm 62-21. (4

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject.

Report on the working of the Archaeological Department during the year 1920-21 together with Government review thereon.

Order.

C. no. 23.

8) KRW
24/12/21

35-37-210
29.12.21

29.12.21

25.12.21

3028

(5

G. R. S. III-21

General and Revenue Secretariat.

File No. 62 of 1921.

Serial No.	
	From the Director of Arch. Researches.
	No: 228/446 dt the 6/3/1922
	Forwards 150 Copies of the Annual Report of the dept. for the year 1920-21.
	6) Two drafts are sent, one forwarding 6 Copies to Residency & the other forwarding a copy each to some others as usual.
	8/3. Ely
	11) Issue CB 8.3.22
4.	To the Secy to the Hon'ble the Resident.
	No: PR 837 dt 11/3/22
	Forwards 4 Copies of the Report.
5.	To the Chief Secy to the Govt of Madras, Secy to the Chief Comm, Central Provs, the Curator Rajaputana Museum & the Comm of Coorg
	Forwards a Copy of the Report.
	Each of the above.

After some time other copies will be distributed in the Residency Office.

Ely

NOTE—Contn. sheet.

DIARY NO: 1393 m(6

Section

File No:

Series No:

No.C.103/214.
Enclo: Three.

From

Office of the Director of
ARCHAEOLOGICAL RESEARCHES IN MYSORE,
Camp. Mysore, 10th October 1921.

Praktana vimarsa vichakshana

Rao Bahadur R.NARASIMHACHAR, Esq., M.A.,
Director of Archaeological Researches in Mysore,

To

B.Ramaswamaiya, Esq., B.A., B.L.,
Secretary to the Government of
His Highness the Maharaja of Mysore,
General Departments, (Camp.) M Y S O R E.

Sir,

I have the honour to forward herewith 3 printed copies of the Report on the working of the Mysore Archaeological Department for the year ending 30th June 1921, just received from the press. Complete copies with illustrations will be sent as soon as they are ready.

I have the honour to be,

Sir,

Your most obedient servant,

R. Narasimhachar

Director of
Archl:Researches in Mysore.

for 62-21-2

Proceedings of the Government of H.H. the Maharaja of Mysore.

Read:-

Letter No.C.103/214, dated 10-10-1921, from the Director of Archaeological Researches in Mysore, forwarding the report on the working of the Archaeolggical Department, for the year ending 30th June 1921.

Order No. M 2468/R.O 62-21-2 dated 5th Dec 1921

Recorded:

Also 2.
Paras 6, 7 & 12.

2. The Director made no tours during the year under report owing to heavy work at head quarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalle Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the T. Narasipur Taluk ~~xxxx~~ is of special historical value ~~and~~ It registers a grant in A.D.963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighanghala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau, which was sent for examination is also of some interest.

Para 22.

4. A revised and classified list of ancient monuments in the State with instructions

instructions as regards their preservation and inspection was issued by Govt during the year.

5. The Architectural Draftsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in ~~these~~ those localities. The Head Photographer & Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples ~~were sold during the year~~ and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

Jan Draft) General Secretary to Govt.

To

The Director of Archaeological Researches.

Press Table.

KNN.

35892

D 3048/m (9

G.M. 62-21-3

No. 228/446.
Enclo: 150 Copies of
Annual Report for 1921.

Office of the Director of
ARCHAEOLOGICAL RESEARCHES IN MYSORE,
BANGALORE, 6th March 1922.

M
7 MAR 1922

From

CHIEF SECRETARIAT
III
6 MAR 1922
MILITARY AND
MISCELLANEOUS

Praktana vimarsa vichakshana

Rao Bahadur R.NARASIMHACHAR, Esq., M.A.,

Director of Archaeological Researches in Mysore,

To

S.Hiriannaiya, Esq., M.A., B.L.,

General Secretary to the Government of

His Highness the Maharaja of Mysore,

BANGALORE.

Sir,

In continuation of my letter No.C.103/214 dated the 9th October 1921, Camp, Mysore, I have the honour to forward herewith 150 copies of the Annual Report of the Archaeological Department for the year 1921.

I have the honour to be,

Sir,

Your most obedient servant,

R. Narasimhachar

Director of
Archl:Researches in Mysore.

(10

G. R. S. VI—G/32]

2/15

SUBJECT.....

.....

.....

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

, the *191* .

Date of issue 11th March 22

Signed by Mr. S.H.

Section Gen.

File No. 62-21

Serial No 4

No. G.

Pol 1837 Encl 4

To The Secy to the Hon'ble the Resident in Mysore.

Sir,

I am directed to forward herewith ~~two~~ copies of the ~~Annual~~ Report of the Archaeological Dept for the year 1920 with the Govt Review thereon. I have etc

C.R. 8.3.22

for Secy to Govt

Dy

8/3.

over.

G. R. S. VI—G/32]

SUBJECT.....

.....

.....

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

, the 191 .

Date of issue 11th March 22.

Signed by Mr. C. E. R.

Section 5. m.

File No. 62 - 21.

Serial No 5

No. M 4208, 4211.

To (1) The Chief Secy to the Govt of Madras

(2) Secy to the Chief Comm, Central Provinces, Nagpur

(3) Curator, Rajputana Museum

4) Commissioner of Ind. -

Sir, I am directed to forward herewith a copy of the Report of the Archaeological department for 1920-21 with the Govt review thereon. I have etc

CEB 8.3.22

for Secy to Govt

by

8/3.

over.

9/3

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1921

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE.
PRINTED AT THE GOVERNMENT PRESS
1922

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1921

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1922

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. M. 2468—G. M. 62-21-2, dated 5th December 1921.

Archæological Department.

Reviews the report on the working of the—for the year ending 30th June 1921.

READ—

Letter No. C. 103-214, dated 10th October 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Archæological Department, for the year ending 30th June 1921.

ORDER No. M. 2468—G. M. 62-21-2, DATED 5TH DECEMBER 1921.

Recorded.

2. The Director made no tours during the year under report, owing to heavy work at headquarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalli Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the Tirumakudlu Narsipur Taluk is of special historical value. It registers a grant in A. D. 963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighanghala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau which was sent for examination, is also of some interest.

4. A revised and classified list of ancient monuments in the State with instructions as regards their preservation and inspection was issued by Government during the year.

5. The Architectural Draughtsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in these localities. The Head Photographer and Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

S. HIRIANNAIYA,
General Secretary to Government.

To—The Director of Archæological Researches.
PRESS TABLE.
Exd.—C. R.

W D 1214—GPB—585—16-12-21

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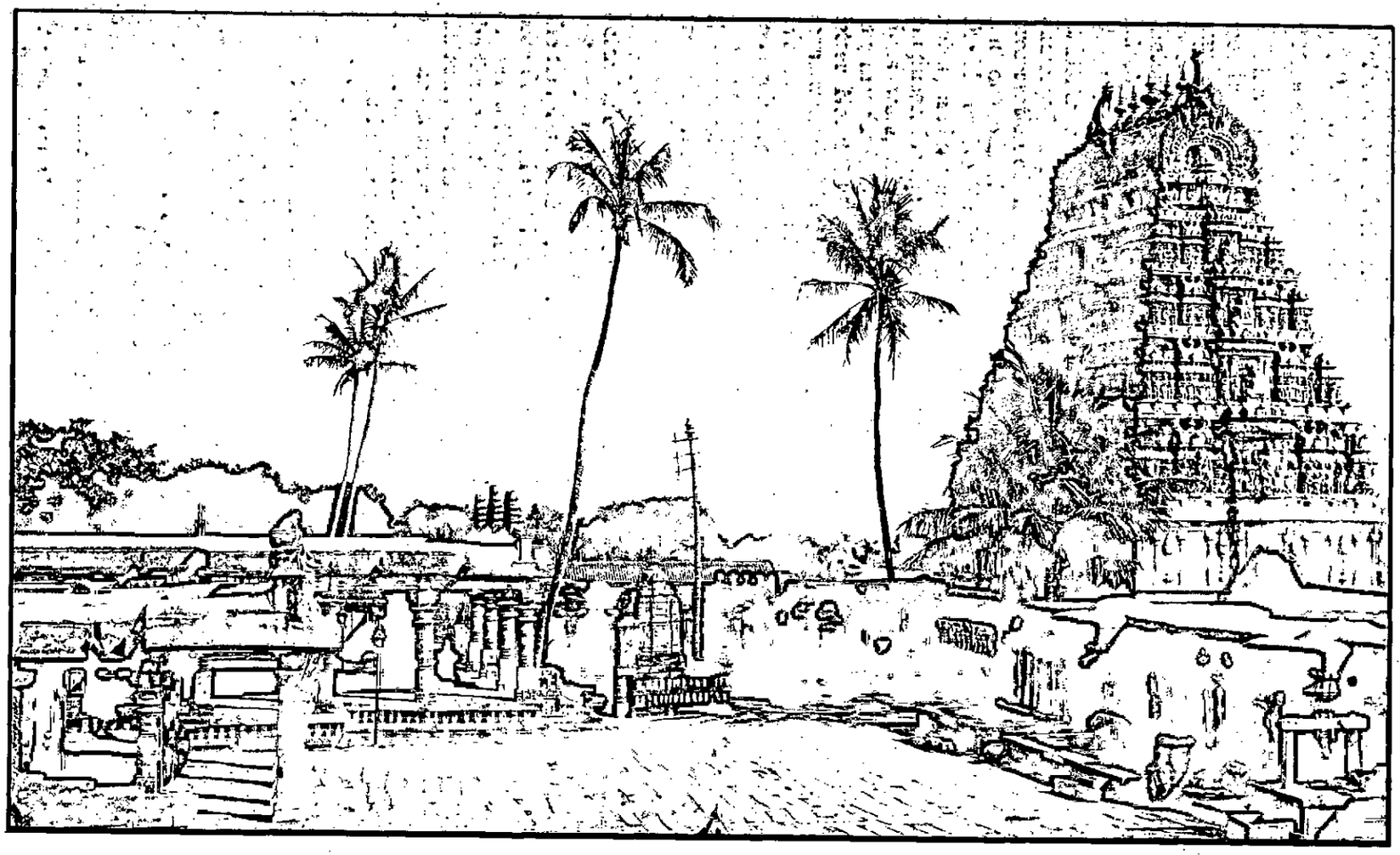


SOUTH VIEW OF KESAVA TEMPLE AT BELUR.

Mysore Archæological Survey]

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1921.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, orders were passed regarding the Preservation of Ancient Monuments in the State.

2. In their Order No. G. 9814-15 (1)—G. M. 30-20-6, dated the 20th November 1920, Government sanctioned the revision of the establishment of the Archæological Office.

3. By Government Order No. G. 14280-2—G. M. 30-20-18, dated the 22nd January 1921, Mr. B. Venkoba Rao, B.A., was confirmed as Architectural Draughtsman with effect from the 21st September 1920, his pay being fixed at Rs. 150—10/1—250.

4. In their Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, Government issued a revised and classified list of Ancient Monuments together with further instructions in regard to their preservation.

5. Mr. R. Rama Rao had privilege leave for eleven days and Mr. B. Venkoba Rao for one month. Bommarasa Pandit had privilege leave for about one month and leave without allowances for six months. Mr. T. Namassivayam Pillai had privilege leave for nearly one and a half months; N. Nanjunda Sastri and H. Sesha Iyengar for about one month each; Pandit Venkannachar for seventeen days; and M. C. Srinivasa Iyengar for nine days.

Tours: Exploration, Inspection of Temples, etc.

6. Owing to pressure of work at headquarters and instructions from the Government that touring work need not be undertaken in view of the urgency of the work relating to the Gazetteer and much of the other work of the Department, no tours were made by me during the year under report. This accounts for the meagreness of the present Report unlike those for previous years.

7. The Architectural Draughtsman inspected the Kêśava temple at Bêlûr and the Amritêśvara temple at Amritâpura, Tarîkere Taluk, in connection with contemplated repairs to those monuments. The Head Photographer and Draughtsman visited Bêlûr, Halebîd and Amritâpura and took some fresh views of the temples at the first two places. The Head Pandit made a tour in the Bâgepalli Taluk of the Kôlâr District and brought 24 new records together with revised copies of 6 incompletely printed inscriptions.

Palâri-matha, Mysore.

8. While in Mysore during the last Dasara I noticed a few sculptures in Jaggu Lâl's choultry situated in Doddapête. These consisted of a standing figure of Hanumân, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling a linga, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subrahmanya or Śiva) and figures of Ganapati, Sûrya, Sarasvati, and Lakshmi or Pârvati; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *sâlagrâmas*. From enquiries I learnt that these sculptures belonged to an old institution known as Palâri *matha* which once stood near the modern Power House and that the *matha* having been pulled down the images etc., were removed to Jaggu Lâl's choultry to which the institution had belonged.

The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lâl's choultry. To the south of the Police Station in Doddapête, Mysore, is a shrine containing a figure of Panchamukhi (five-faced) Hanumân. The god has three faces in front, one on the crown of the middle face and one on the back, and ten hands, five in front and five on the back. The figure is said to have been set up during Divân Pûrṇaiya's time.

Panchamukhi Hanumân.

9. While I was in Mysore on another occasion, I examined a large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. Aramane Lakshmîpati-paṇḍita, a Jaina resident of Kattavâḍi Agrahâr, Mysore. They were found to contain mostly Sanskrit and Kannaḍa works bearing on medicine. There were likewise a number of Kannaḍa poems chiefly by Jaina authors, and Sanskrit works, in several cases with commentaries, bearing on grammar, ritual, astrology, Jaina philosophy, rhetoric and cookery. There was also found a Telugu poem giving the story of the Râmâyaṇa.

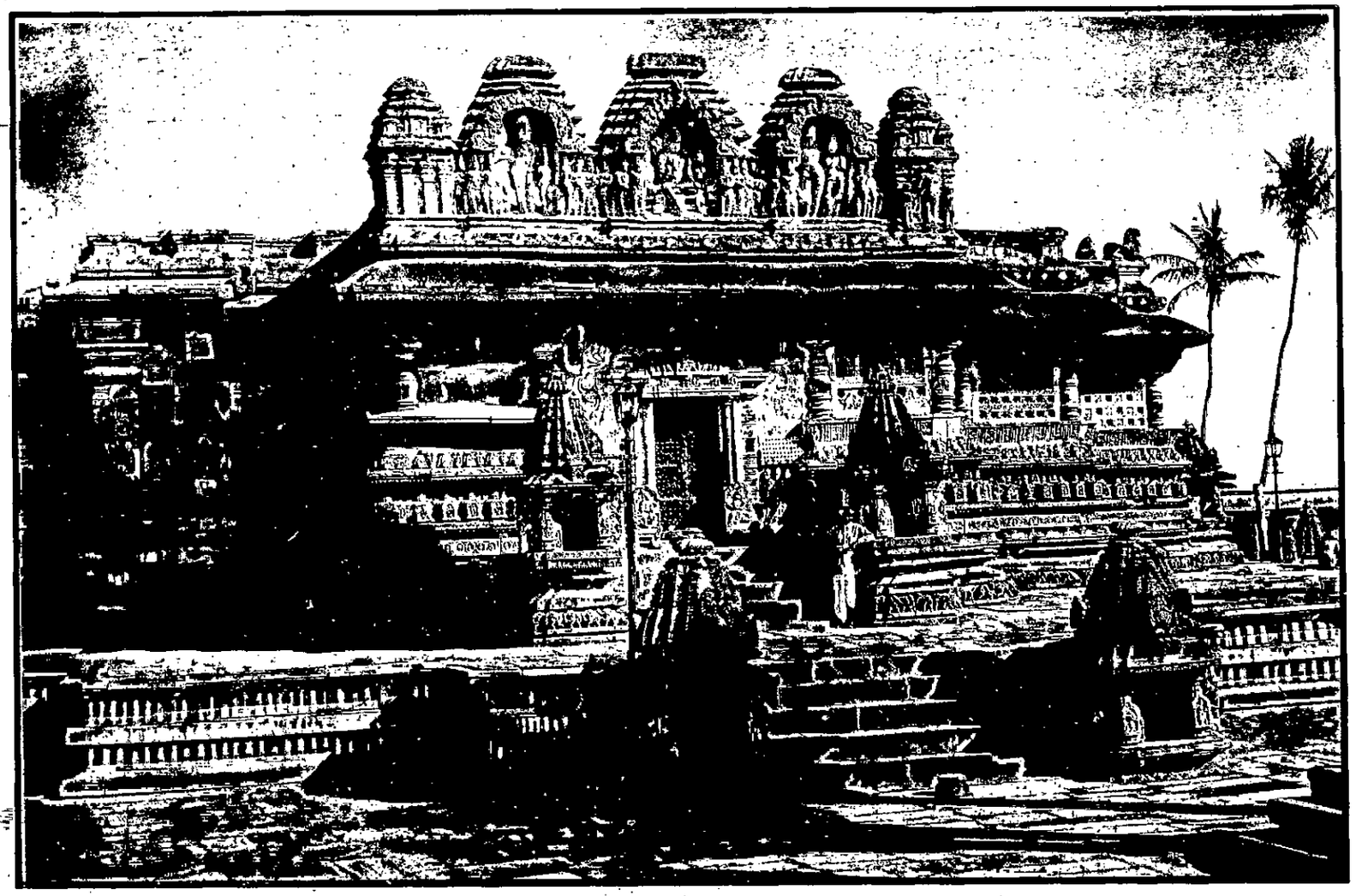
Manuscripts.

10. As stated in para 7, the Architectural Draughtsman visited the temples at Bêlûr and Amritâpura. In letter No. 2769—Muz. 201-20-2, dated the 4th January 1921, Government ordered the preparation of a complete scheme for the preservation of the Kêśava temple at Bêlûr. The Architectural Draughtsman was sent out to Bêlûr twice: once to make a joint inspection of the temple along with the Executive Engineer, Hâssan Division, and prepare the necessary conservation notes; and a second time to prepare certain designs, as desired by the Executive Engineer, for the preparation of the estimate. These conservation notes and designs were, after approval by the Director, forwarded both to the Executive Engineer and to Government. His tour to Amritâpura was in connection with letter No. 2258—Muz. 482-17-7, dated the 29th December 1920, in which Government wanted this Department to revise the estimate submitted by the Public Works Department for the repair of the Amritêśvara temple at that village. Here too a joint inspection of the monument along with the Executive Engineer, Kaḍûr Division, was made and instructions, as approved by the Director, were issued to the Executive Engineer for the revision of the estimate. While at Bêlûr, the Architectural Draughtsman took the opportunity to gather samples of stones showing deterioration, and these were forwarded under instructions from Sir John Marshall, Director-General of Archæology in India, to the Archæological Chemist at Calcutta for examination and advice.

11. The Head Photographer and Draughtsman, as stated in para 7, visited the temples at Bêlûr, Halebîḍ and Amritâpura. The Kêśava temple at Bêlûr has been described and illustrated in my Monograph on that temple. Some scholars expressed the opinion that the Monograph should have included a plate showing the figure of the god of the temple. I was not unaware of this omission. But the difficulty was to procure a photograph of the figure as it is without the drapery, ornaments and *vajrâṅgi* or metallic covering. Plate III shows the god with these adjuncts. Three views of the temple, not given in the Monograph, are also reproduced in the present Report. Plate I gives a view of the front portion of the temple and Plate II exhibits the south entrance. In Plate XXVI of the Monograph only a portion of the central ceiling is shown, but Plate IV of the present Report gives a full view of it. Some fresh views of the Hoysalêśvara temple at Halebîḍ have also been procured for illustrating the proposed Monograph on that temple. Plates V and VI exhibit the east view and the south entrance of that monument. The Amritêśvara temple at Amritâpura, Tarîkere Taluk, has been described, though scantily illustrated, in my Report for 1912 (paras 45 and 46). Plate VII shows the south view of this temple and Plate VIII the figure of Gajâsura-mardana (Śiva as the destroyer of the Elephant demon) in front of its tower.

12. The Head Pandit's tour in Bâgepalli Taluk and the result of his resurvey were mentioned in para 7 above. The Taluk does not possess any noteworthy old temples, nor any of the Hoysaḷa style of architecture. The inscriptions newly found mostly relate to the Vijayanagar kings with the exception of three fragmentary old records, two in Kannaḍa and one in Tamil, which refer to the Vaidumbas,

An image carved out of an inscription stone.



SOUTH ENTRANCE OF KESAVA TEMPLE AT BELUR.

Mysore Archæological Survey]

IMAGE OF GOD KESAVA IN KESAVA TEMPLE AT BELUR.

Mysore Archæological Survey]

the Gangas and the Chôḷas. The last epigraph is engraved on the back of a figure of Hanumân enshrined in a temple at Chêḷûr. It is a Tamil record, dated 1084, referring itself to the reign of the Chôḷa king Kulôttunga-Chôḷa I. The fragmentary nature of the epigraph, wanting portions at the sides, top and bottom, affords clear evidence of the image having been carved out of the inscription stone. For other instances of such images see my *Report* for 1915 (para 12) and *Report* for 1916 (para 13).

A Buddhist image from Nepal.

13. An inscribed metallic image belonging to Monsieur Clemenceau, who visited Mysore some months ago, was received from His Highness the Maharaja for examination and decipherment of the inscription. The image is rather curious: it consists of two figures, a male and a female, seated opposite to, and embracing, each other. The back of the pedestal bears an inscription in four lines in Nâgari characters and in the Nêwâri language which was used by the original inhabitants of Nêpâl. The inscription, which is dated 637 of the Nepalese era corresponding to A. D. 1517, the Nepalese era having begun in A. D. 880, tells us that the image represents Vajrasatva, who is shown in union with his *Śakti* Vajrasatvâtmikâ. In the Vajrayâna School of Buddhism which came immediately after the Mahâyânâ School, Vajrasatva is the Buddha. He is regarded as the sixth Dhyâni-Buddha, the priest of the five Dhyâni-Buddhas, namely, Vajra-Vairôchana, Akshôbhya, Ratnasambhava, Amitâbha and Amôghasiddha. He very often bears a thunderbolt or a half-thunderbolt. When not alone, he is in the company of the Dhyâni-Buddhas, and is often identified with the first of them, namely, Vajra-Vairôchana. When alone, he is generally represented with his *Śakti* whose name in Tibet is "Overpowering the Thunder," perhaps a translation of Vajra-Vairôchani. In Nepal, however, she is called Vajrasatvâtmikâ, and the two are represented in union as in the present case. The two in union are often called Śambara and are worshipped in secret where the uninitiated are not allowed to enter. From the date given in the inscription we see that the image is a little over four hundred years old. We also learn from the inscription that the donor of the image was a Vajrâchârya. In Nepal the son of a Buddhist priest gets his initiation as a *Bhikshu* in the fifth year of his age; but at the age of seventeen, if he is not married, he is given a second initiation and is called a Vajrâchârya. On this initiation he gets the privilege of worshipping and pouring ghee in a *hôma* and of holding a *vajra*. It was stated above that the language of the inscription was Nêwâri. This is a monosyllabic language spoken by the original inhabitants of Nepal, as distinguished from the present Pahâri, a Sanskritic language used by the Gorkha conquerors of Nepal. A note on the image and its inscription was submitted to His Highness the Maharaja, and also to the Dewan as desired by him. I have to express my indebtedness to Mahâmahôpâdhyâya Haraprasada Śastri, M.A., C.I.E., of Calcutta for kind help in the decipherment of this inscription.

Vajrasatva.

Vajrâchârya.

14. Other records examined during the year under report were four sets of copper plates, two relating to the Gangas and two to the Vijayanagar kings. The two Ganga grants are said to have been unearthed about six years ago by Siddamallappa's son Kempananjappa, a resident of Kûḍlûr situated near Daṇâyakanapura in Tirumukûḍlu-Narasîpûr Taluk, while ploughing his land. He removed them to Âlḍûr, Châmarâjanagar Taluk, and buried them in a field belonging to him in that village. They lay there for nearly six years. About six months ago he took them out and showed them to his friend Sahukar Naganna of Mysore. The latter, anxious to know something about their contents, showed them to Pandit Samacharya of the Mysore Oriental Library who had served for many years in the Archæological Department. It was with the help of this Pandit that I got the grants from the owner for examination. Of these two records, one (Plate IX) refers itself to the reign of the early Ganga king Harivarma and the other (Plate X), dated A. D. 963, to that of the Ganga king Mârasimha. The latter has to be looked upon as a very valuable find. It is perhaps the longest Ganga copper plate inscription that has yet been discovered. Artistically executed as regards both writing and composition, it gives a full account of the kings of the Ganga dynasty from the beginning and then records a grant by king Mârasimha to a scholar named Vâdighanghaḷa-bhaṭṭa. Of the remaining two inscriptions, one, received from Mr. H.

Srinivasa Jois, Deputy Clerk, Office of the Assistant Commissioner of the Chitaldrug Sub-Division, records a grant in 1435 by the Vijayanagar king Dêva-Râya II to Lakshmîdharârya; while the other, received through Mr. R. Rama Rao, B.A., my Assistant, from the owner Mr. Karanam Hanumanta Rao of Chintanapalli in the Kalyânadurga Taluk of the Anantapur District, states that the Vijayanagar king Venkaṭapati-Râya I made a grant to Singari-bhaṭṭa in 1589.

15. Altogether the number of new records examined during the year under report was 35. Of these, 30 belong to the Kôlâr District, 3 to the Mysore District, and 1 each to the Chitaldrug and Bangalore Districts. According to the characters in which they are written, 10 are in Telugu, 4 in Nâgari, 3 in Tamil, and the rest in Kannaḍa. Some of the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected was 30.

Office Work.

16. The Office was removed from Mallesvaram to the New Public Office Buildings, Cenotaph Road, Bangalore, on the 1st March 1921. Owing to absence of facilities in the new building, the work connected with the photographic and lithographic sections of the office has come to a standstill.

17. The preparation of a Monograph on the temples at Halebîḍ did not make any progress during the year owing partly to the desideratum mentioned in the previous para.

18. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress, only 4 pages having been printed during the year.

19. The translations of the Kannaḍa texts of the revised edition of the Śravaṇa Belgoḷa volume have been completed. Nearly 70 plates for illustrating the volume have been prepared and a few more are under preparation. An Index to the volume has also been taken in hand.

20. A Supplement to Volume XII (Tumkur) of the Epigraphia Carnatica, consisting of about 300 newly discovered inscriptions (pp. 1-247), was prepared and sent to the press.

21. The work of preparing a revised catalogue of the books in the Office Library is nearing completion.

22. A classified list of the Ancient Monuments in the State was prepared and submitted to Government together with a draft circular and forms to be used by the officers of the Archæological and Revenue Departments.

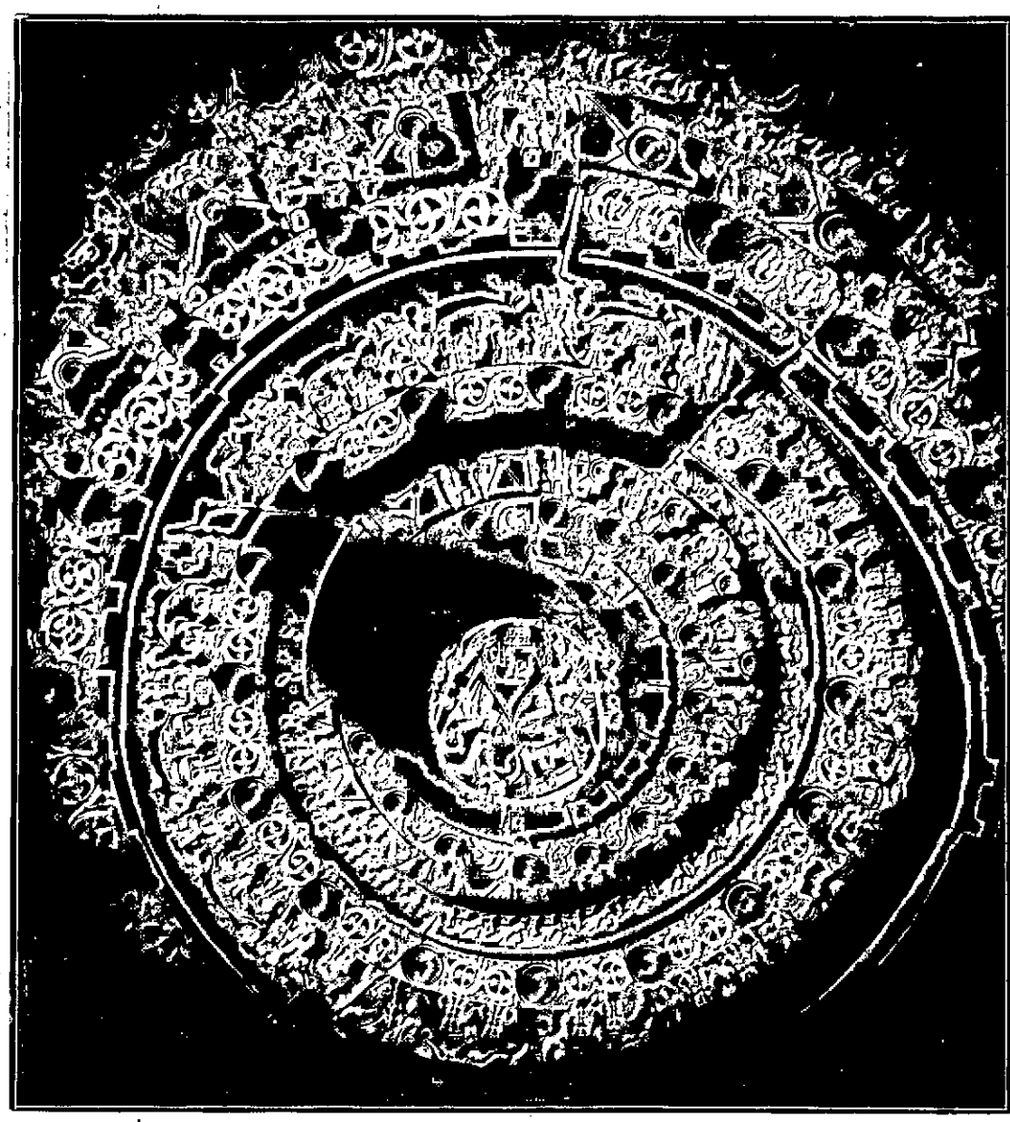
23. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

24. The printing of the following works in the press made no progress during the year:—(1) Translations of the Śravaṇa Belgoḷa volume, (2) Index to the Karnâṭaka Śabdânuśâsanam, (3) Transliterations of the Supplement to the Mysore volume, (4-5) Kannaḍa texts of the Supplements to the Bangalore and Tumkur volumes, and (6) Index to the Annual Reports of the Department.

25. In connection with the revised edition of the Mysore Gazetteer, the preliminary proof of the chapter relating to Kannaḍa Language and Literature has been revised and brought up to date, and a Bibliography added. The sections on Epigraphy and Architecture have also been drawn up.

26. About 20 photographs of views of temples, etc., and 17 copies of the Monographs of the Mysore Archæological Series were sold at the Archæological Office. Sixteen copies of the Monographs were sold in England chiefly through Messrs. Probsthain and Co., Booksellers, London. There was a great demand for photographs during the year under report, but owing to absence of facilities, as stated in para 16, it was not possible to supply the demand.

27. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1920. He went out on tour to Bêlûr, Halebîḍ and Amritâpura to take photographs and sketches of the temples at those places. He also printed a number of photographs brought from tour.



CENTRAL CEILING IN MIDDLE HALL OF KESAVA TEMPLE AT BELUR

Mysore Archæological Survey]

28. The Draughtsman prepared seven plates illustrating the temples at Gôvindanhalli, Hosaholalu, Sindagaṭṭa, Kikkêri, Sante Bâchahalli and Arsikere, and the Malik Rihân Dargâ at Sîra.

29. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1920. He has been acting for the Head Clerk who has gone on leave for some months. He also printed a few photographs.

30. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

31. The two copyists of the office transcribed the following works during the year:—(1) Uddhata-Vṛikôdara, a drama by Bhâgavata Krishnaśarma, (2) Indirâbhyudaya, a *champu* by Raghunâtha-sûri, (3) Śâstrasâra-samuchchaya by Mâghanandi (in part), and (4) Padârthasâra by Mâghanandi (in part). They compared about 200 pages of transcripts. They also did some literary work.

32. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

33. Dr. F. W. Thomas of the India Office Library, London, Professor Walter E. Clark of Chicago and Mrs. Clark, Raja Inder Karan Bahadur, Hyderabad, and Messrs. N. K. Majunder, M.A., of Calcutta, Vinayak L. Bhawe, B.A., of Thana, and K. Rama Pisharoti, M.A., of Ernakulam, visited the office during the year.

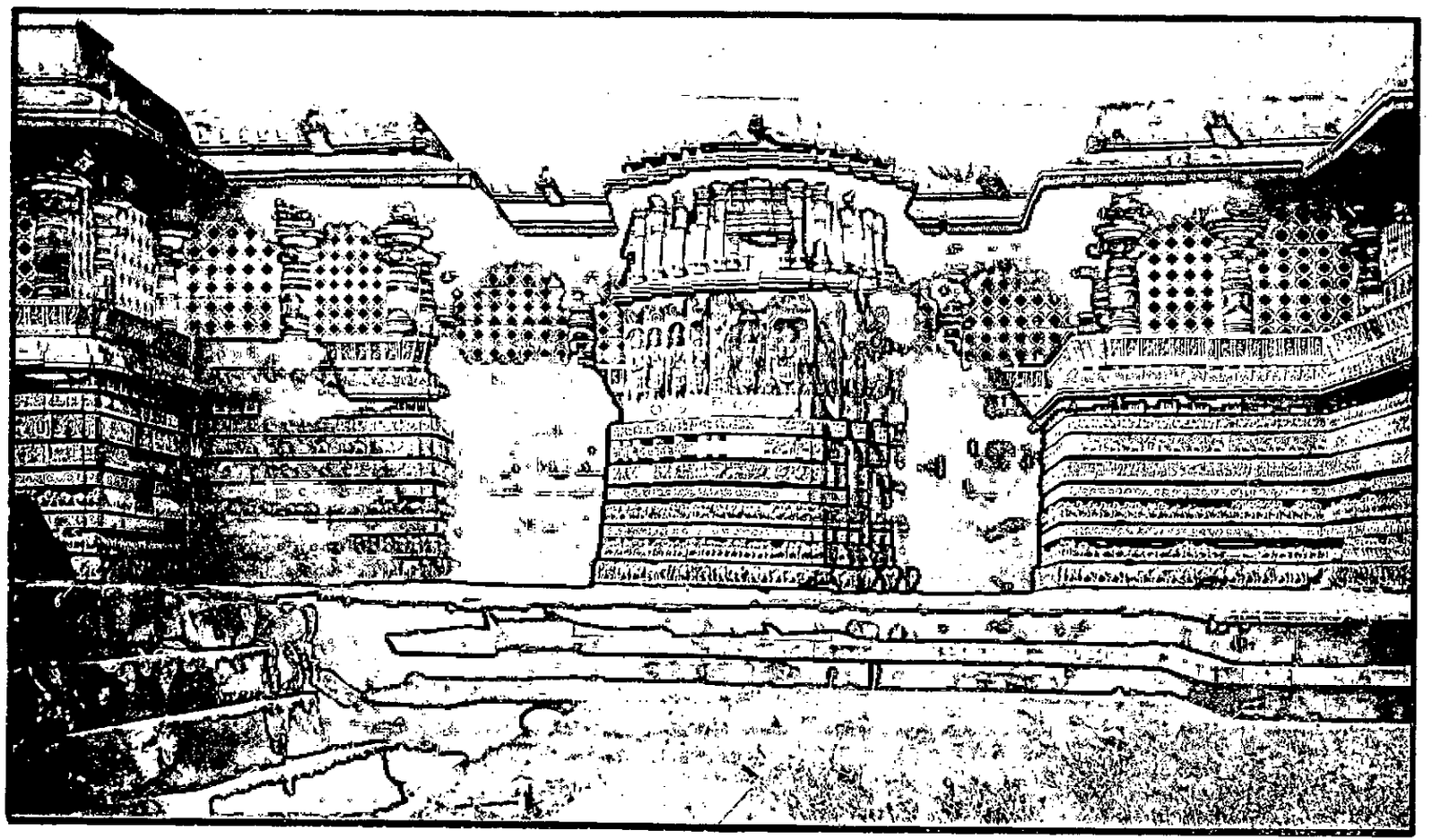
34. The office staff have done their work satisfactorily.

LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province.
1	10×8	Narasimharajapura plates	Narasimha-rajapura.	Mysore.
2	Do	Do do	Do	Do
3	$6\frac{1}{2}\times4\frac{3}{4}$	Do Seal	Do	Do
4	$8\frac{1}{2}\times6\frac{1}{2}$	Stone inscription	Danugur.	Do
5	Do	Do	Hagalhalli.	Do
6	12×10	Kesava figure	Belur.	Hassan.
7	Do	Central ceiling in Kesava temple	Do	Do
8	Do	Kesava temple, East view	Do	Do
9	Do	Do South view	Do	Do
10	Do	Do West view	Do	Do
11	Do	Haysalesvara temple, Details	Halebid.	Do
12	Do	Do do	Do	Do
13	Do	Do do	Do	Do
14	Do	Do do	Do	Do
15	Do	Do do	Do	Do
16	Do	Do do	Do	Do
17	Do	Do do	Do	Do
18	Do	Do North-east view ..	Do	Do
19	Do	Do Inside doorway ..	Do	Do
20	Do	Do Details	Do	Do
21	Do	Do Do	Do	Do

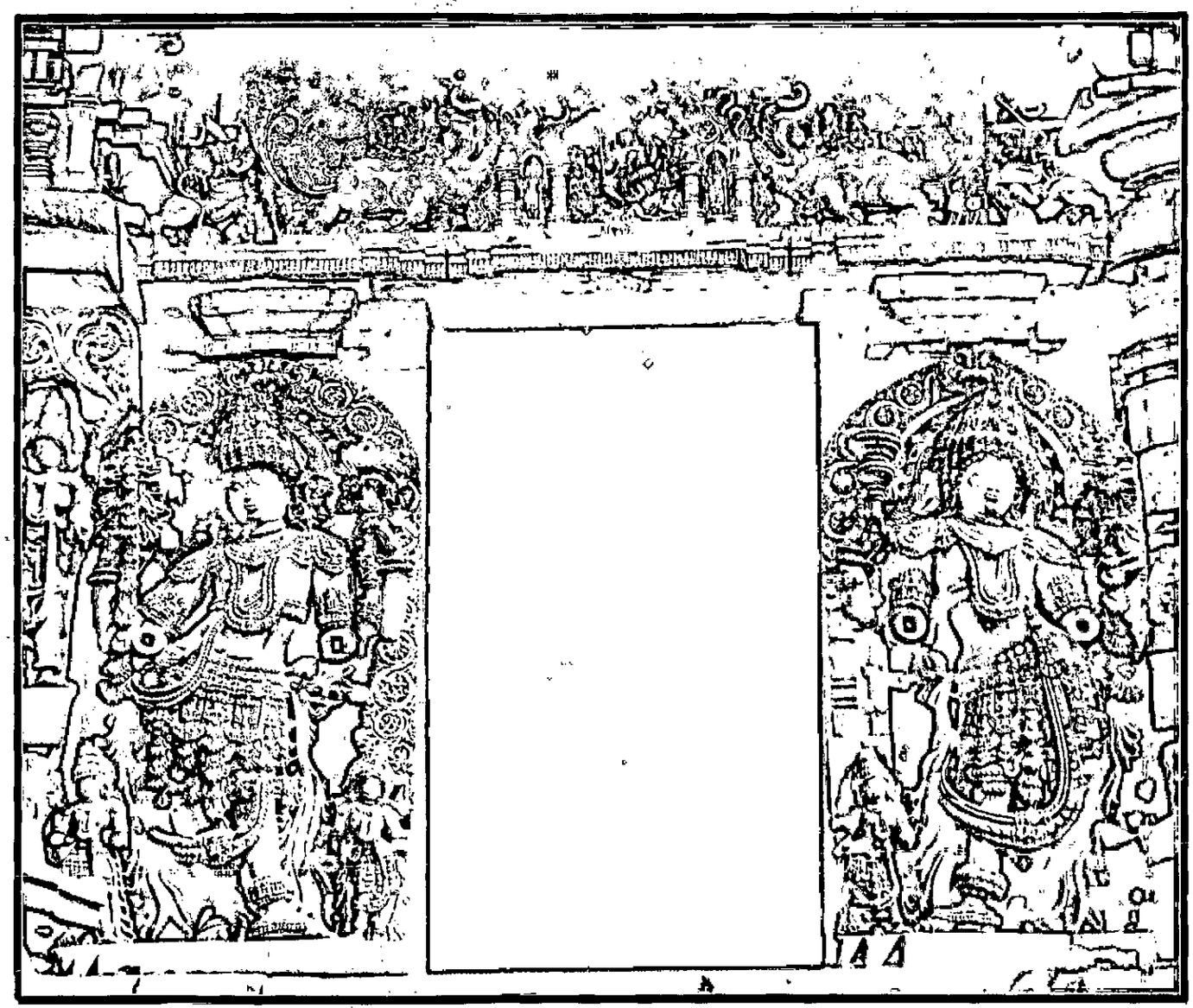
LIST OF DRAWINGS.

No.	Description	Village	District
1	Sangamesvara temple	Sindhagatta ...	Mysore.
2	Mahalingesvara temple	Sante Bachahalli ...	Do
3	Panchalinga temple	Govindanhalli ...	Do
4	Malik Rihan Darga	Sira ...	Tumkur.
5	Narayanasvami temple	Hosaholalu ...	Mysore.
6	Brahmesvara temple	Kikkeri ...	Do
7	Siva temple	Arsikere ..	Hassan.



EAST VIEW OF HOYSALESVARA TEMPLE AT HALEBID.

Mysore Archæological Survey]



SOUTH ENTRANCE OF HOYSALESVARA TEMPLE AT HALEBID.

Mysore Archæological Survey.]

Plate IX.

KUDLUR PLATES OF THE GANGA KING HARIVARMA.
SAKA 188.

(Ib)—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna
2. śrîmad-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍga-
3. yka-prahâra-khaṇḍita-mahâ-śilâ-stambhaḥ-labdha-baḷa-parâkramô dâra
4. ṇâri-gaṇa-vidâraṇôpalabdha-braṇa-vibhûshaṇa-vibhû-
5. shita Kâṇvâyana-sa-gôtrasya śrîman-Koṅgaṇi-vamma-dhamma-mahâ-
6. râjâdhirâjaḥ ta[t]-putra pitur anvâgata-guṇa-yuktô vidyâ-vinêya-
7. vihita-vitô samyak-prajâ-pâḷana-mâtrâdhigata-rajyat-prayôja-
8. na vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-sâstrasya vakti-pra-

(IIa)—

9. yôkti-kuśaḷasya Dattaka-sûtra-vṛiti-praṇêtâ śrîmân-Mâdhava-mahâ-râ-
10. jâdhirâjaḥ ta[t]-putra pitu-paitâmaha-guṇa-yuktô anêka-chaturdanta-
    yuddhâ-
11. vâpti-chatur-udadhi-salilâsvâdita-yasâ śrîmad-Hari-vamma-ma-
12. hâ-râjâdhirâjaḥ dataṃ aṭṭâ-aśîti-utara-mâgê abhyantarê Ja-
13. ya-saṃvatsarê Mâgha-mâsê amavâsê Sôma-vârê Svâtî-na-
14. kshatrê sûryya-grahaṇê Taḷavanapurav âdhivasati Lôka-
15. dittar-sammaṇê puṭra piti-prabhitt-avichchinnaṛ pravarttamâna-vêda-
16. vêdânta-pâraga sar-kamma-samanushṭita-samâdi-sampanna Ri-

(IIb)—

17. gvêda sakê Chaḷukivaḍichânvayaṃ Bâradvâja-gôtra-Daramôdhara-
18. baṭṭaṅge Baḍagaṛe-nâḍu tinni-sata-mâdhê Bâgeyûr-nâma-grâmaṃ
19. namasyaṃ savva-bâdha-parihâraṃ udaka-puvvakaṃ dattaṃ tasya grâma-
20. sya sîmântaraṃ puvvasya diśi noseyaṛe e ante bandu
21. beḷiya eḷegalle âgnêyâ diśi beḷiya pasaṛe e a-
22. nte bendiṇe e dakshiṇasya diśi bendiṇe nairâtyâ-disi Kâvêri-ma-
23. hâ-nadiyoḷ kûḍi udakava nidi êṛi paśchimasya diśi mahâ-
24. nadi e vâyavyâ diśiyiṃ poṛamaṭṭu taṅgêḷu puṇuse e

(IIIa)—

25. â pêrorbe e bendiṇe uttârasya diśi paḷḷada nâḍaṃ paydu ante
26. rbe e sedarivaḍi e isanâ-diśi beṭṭada mûle e beṭṭada maggula-
27. ne bandu kûḍittu pola vêre || tasya dânasya sakshi Gaṅga-râja-ku-
28. la-sakala-sakastayka-purusha Pevvakkavâṇa Maṛugâreya Sêndrika
29. Gajavada Nisanda taḷavagga Mâdiyara Vidyâdara Pṛituvî-Gaṅga dê-
30. sa-sâkshi Saṇṇavati-sahasra-vishayâ prakṛittayaḥ mad-vaṃśajâ
31. para-mahîpati-vaṃśajâ vâ padâd ahêtu-manasâ bhuvi bhâvisê
32. vâ tê pâḷayantu mama dharmmav idaṃ samastaṃ têshâmy ahaṃ virachi-
33. tâñjalil êshu murdunâ || sva-dataṃ para-datâg vâ yô ha-

(IIIb)—

34. rêta (va) vasûndari shashṭiṃ varisha-sahasrâṇi vishṭayâ jâyata
35. kṛimi || brahma-svan tu visha ghôraṃ na visha visham uchchatê visham
    êkâ-
36. kina honti bramma-sva putra-pautrikaṃ Viśvakrmmacharyyaêṇa sasana li-
37. kidaṃ ||

Plate X.

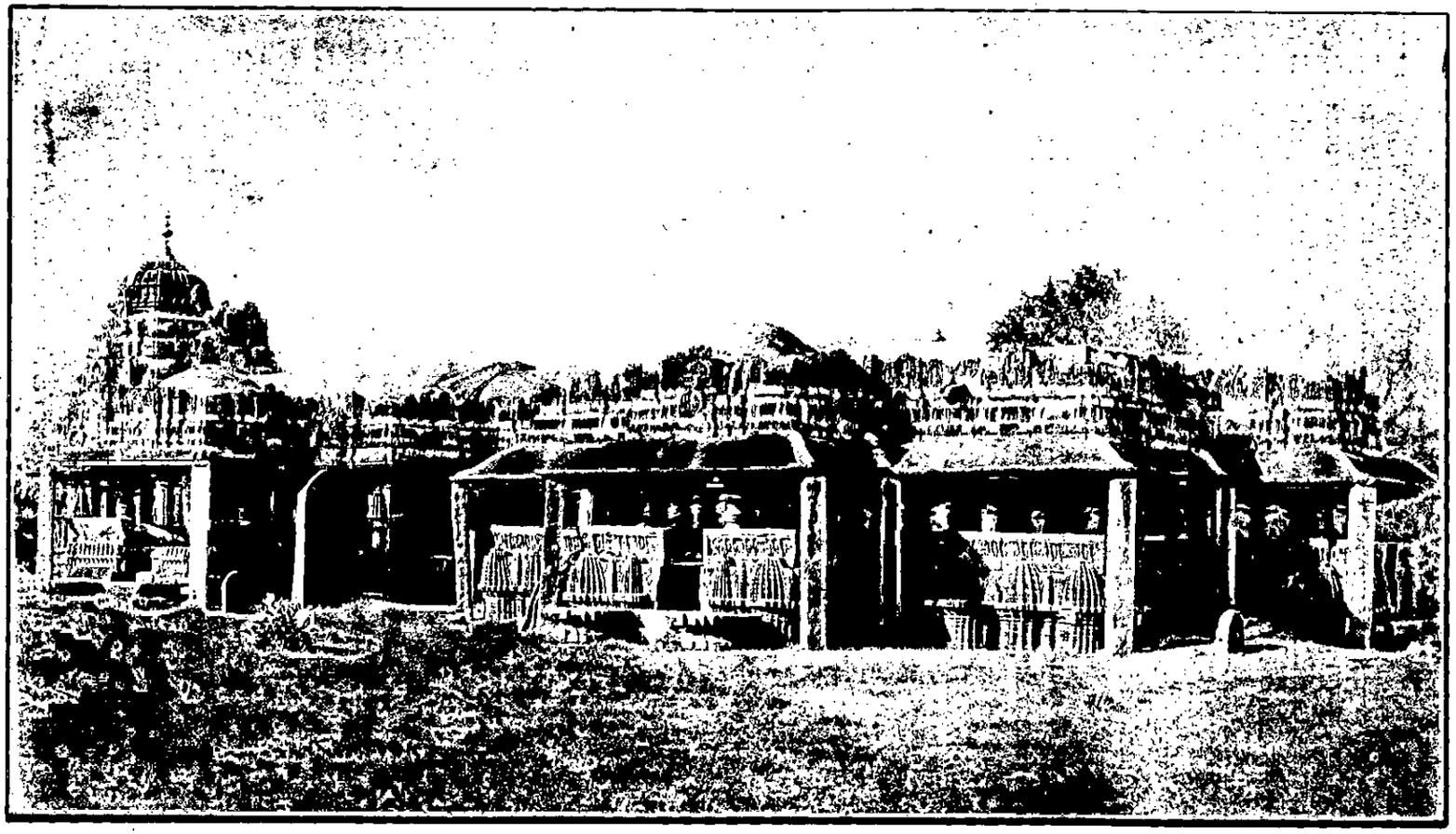
KUDLUR PLATES OF THE GANGA KING MARASIMHA.
A.D. 963.

(Ib)—

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-
Jāhnavēya-kulāmala-vyōmāva- . . . . . .
2. sva-khaḷgaika-prahāra-khaṇḍita-śiḷā-stambha-labdha-baḷa-parākramō dā-
ru-nāri-gaṇa-vidāraṇōpa . . . . . .
3. bhūshaṇa-bhūshitaḥ Kaṇvāyana-sagōtraḥ śrīmat-Koṅguṇi-varmma-
dharmma-mahā-rājādhirājâ parama . . . . . .
4. cha śrīmad-Arhad-bhaṭṭāraka-śāsana-prasādāsāditōru-vibhavaḥ anēka-
durddharārāti-matta-mātaṅgōttuṅga-kum . . . . . .
5. na-vuktā-paṭaḷa-prakaṭa-tāḍana-vibhagna-dhārā-karāḷa-karavāḷa-prabhā-
bhāsitāyata-bhuja-stambhārūḍha-rāja-lakshmī-latâ . . . .
6. nō bhuja-baḷāvashṭabdha-dhātrī-maṇḍaḷaḥ sva-baḷa-nija-parākramākrānta-
vairi-chakraḥ anēka-dēśāgatārtthi-jana-janita-sāmbrā-
7. jya-vinyāsaḥ para-baḷa-baḷāhaka-praḷaya-mārutaḥ Gaṅga-kuḷa-kamaḷāka-
ra-prahlādakara-mārttaṇḍō mārttaṇḍa ivānurakta-
8. maṇḍaḷō mṛigadhara iva param-paksha-lakshmī-vighaṭanakarō madāndha-
sindhura-ghaṭā-ghaṇṭā-raṭana-paṭu-ṭaṇatkāra-badhirībhūta-sa-
9. mara-samāsāditōdāra-yaśāḥ prakhyāta-kuḷānvayō Jayabhūshaṇaḥ muni-
guru-dēvatā-pūjana-paraḥ anavara-
10. ta-dīyamāna-dāna-dhārā-santarppitārtthi-madhukara-kadambakaḥ sakaḷa-
sajjana-stuta-sva-kuḷa-kramāgata-vichitra-guṇa-śēkha-
11. ra-śōbhitō Lakshmyā. svayam-vṛita-patiḥ śrī-Simhanandyāchâryyasya
prasādi sva-bhuja-baḷa-parākrama-khaḷgaika-prahāra-khaṇḍita-mahā-śi-
12. ḷā-stambhaḥ karṇṇikara-pushpēṇa kṛita-laḷāṭa-paṭṭōdbhāsitōttamāṅgaḥ
śrī-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-
13. parama-bhaṭṭāraka-śrīman-Mādhava-mahādhirājaḥ | tat-putraḥ pitur anvā-
gata-guṇa-yuktō vidyā-vinaya-vihita-vṛittaḥ samyak-prajā-pā-
14. ḷana-mātrādhigata-rājya-prayōjanō vidvat-kavi-kāñchana-nikashōpaḷa-
bhūtō nīti-śāstrasya vaktṛi-prayōktṛi-kuśaḷō Dattakasū-
15. tra-vṛittēḥ praṇētā śrīman-Mādhava-mahādhirājaḥ tat-putraḥ | pitṛi-
paitāmaha-guṇa-yuktō'nēka-chāturddanta-yuddhāvāpta-cha-
16. tur-udadhi-saliḷāsvādita-yaśāḥ śrīmat-Hari-varmma-mahādhirājaḥ | tat-
putraḥ śrīmān Vishṇugōpa-mahā-rājādhirā-
17. jaḥ | tat-putraḥ sva-bhuja-baḷa-parākrama-kraya-krīta-rājyaḥ Kali-yuga-
baḷa-paṅkāvasanna-dharmma-vrishōddharaṇanitya-

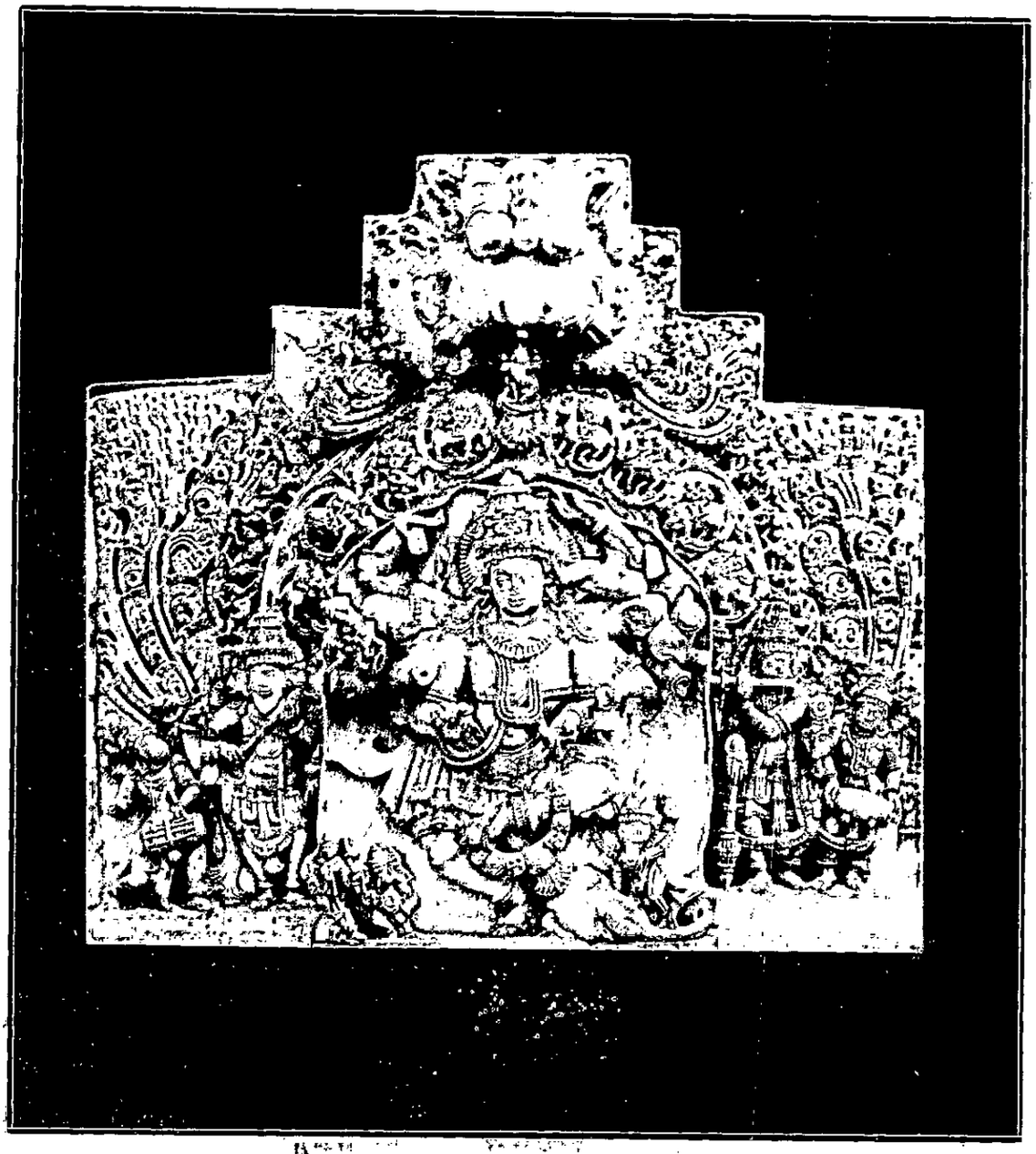
(IIa)—

18. sannaddhaḥ śrīman-Mādhava-mahādhirājaḥ | tat-putraḥ śrīmat-Kadamba-
kuḷa-gagana-gabhastimāḷinaḥ Krishṇa-varmma-mahādhirājasya
19. priya-bhāginēyō vidyā-vinayātiśaya-paripūritāntarātmā niravagraha-pra-
dhāna-śauryyō vidvatsu prathama-gaṇyaḥ śrīmā-
20. n Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-śrīmad-Avi-
nīta-prathama-nāmadhēyaḥ | tat-putrō vijṛimbhamāṇa-śakti-trayaḥ
21. Andari-Ālattur-Purulare-Pernnagarādy-anēka-samara-mukha-mukhāhūta-
prahata-śura-purusha-paśūpahāra-vighasa-viha-
22. stīkṛita-kṛitāntāgni-mukhaḥ Kirātārjunīya-pañchadaśa-sargga-ṭīkākāraḥ
śrī-Durvvinīta-prathama-nāmadhēyaḥ tat-putrō durddā-



Mysore Archæological Survey]

SOUTH VIEW OF AMRITESVARA TEMPLE AT AMRITAPURA.



GAJASURAMARDANA IN FRONT OF TOWER OF AMRITESVARA TEMPLE AT AMRITAPURA.
Mysore Archæological Survey]

23. "nta-vimarddda-vimṛidita-viśvambharādhipa-mauḷi-māḷā-makaranda-puñja-piñjarīkriyamāṇa-charaṇa-yugaḷa-naḷinaḥ śrī-Mushkara-prathama-
24. nāmadhēyaḥ | tasya putraś chaturddaśa-vidyā-sthānādhigata-vimaḷa-matiḥ | viśēshatō'navaśēshasya nītiśāstra-vāktṛi-prayōktṛi-kuśaḷō ri-
25. pu-timira-nikara-nirākaraṇōdaya-bhāskaraḥ Śrīvikrama-prathama-nāmadhēyaḥ | tasya putraḥ anēka-samara-sampādita-vijṛimbhi-
26. ta-dvirada-nakha-kuḷiśābhighāta-vraṇa-samrūḍha-bhāsvad-vijaya-lakshaṇa-lakshīkṛita-viśāḷa-vakshasthaḷaḥ samadhigata-sakaḷa--śā-
27. strārtthaḥ samārādhita-trivarggō niravadya-charitaḥ pratidinam abhivarddhamāna-prabhāvaḥ śrī-Bhūvikrama-praṭhaṇa-nāmadhē-
28. yaḥ | vṛittam || nānā-hēti-prahāra-pravighaṭita-bhaṭōrash-kavāṭōtthi-tāsṛig-dhārāsvāda-pramatta-dvipa-śata-charāṇa-kshōda-samma-
29. rdda-bhīmē saṅgrāmē Pallavēndraṃ narapatim ajayat yō Viḷandābhidhāṇē rāja Śrīvallabhākhyaḥ samara-śata-jayāvāpta-Lakshmī-viḷāsaḥ | tasyā-
30. nujō nata-narēndra-tirīṭa-kōṭi-ratnārkka-dīdhiti-virājita-pāda-padmaḥ Lākshmyāḥ svayaṃvṛita-patir nNavakāma-nāmā śishṭa-priyō'rigaṇa-dāruṇa-gīta-kī-
31. rttiḥ | gadya | tasya Koṅguṇi-varmma-mahā-rājādhirājasya Śivamārāpara-nāmadhēyasya pautraḥ śūra-purusha-turaga-vara-vāraṇa-ghaṭā-saṅ-
32. ghaṭṭa-dāruṇa-samara-śirasi nihitātma-kōpō Bhīma-kōpaḥ prakaṭa-rati-samaya-samanuvarttana-chatura-yuvatī-janālōka-dhūrttō Lōka-dhū-
33. rttaḥ sudurddharānēka-yuddha-mūrdhni labdha-vijaya-sampad ahita-gaja-ghaṭā-kēsarī Rāja-kēsarī | vṛitta | yō Gaṅgānvaya-nirmmaḷāmbara-taḷa-
34. vyābhāsana-prōllasan-mārttaṇḍō'ri-bhayaṅkaraḥ śubhakaraḥ san-mārgga-rakshākaraḥ saurājyam samupētya rāja-samitau rājan guṇair uttamai rā-
35. jā-Śrīpurushaḥ chiram vijayatē rājanya-chūḍāmaṇiḥ | Kāmō-rāmāsu chāpē Daśaratha-tanayō vikramē Jāmadagnyaḥ

(IIb)—

36. prājyaiśvaryyē Baḷārir bbahu-[. .]si raviḥ sva-prabhutvē Dhanēśaḥ bhūyō-vikhyāta-śakti sphuṭataraṃ akhiḷa-prāṇabhājāṃ vidhātā Dhā-
37. trā sṛishṭaṛ prajānāṃ patir iti kavayō yaṃ praśaṃsanti nityaṃ || gadyaṃ sa tu prati-dina-pravṛitta-mahā-dāna-janita-puṇyāha-
38. ghōsha-mukharita-mandirōdaraḥ śrī-Koṅguṇi-varmma-dharmma-mahārājādhirāja-paramēśvaraḥ Śrīpurusha-prathaṃa-nāmadhēyaḥ tat-putraḥ
39. vṛitta | yasmin prayātavati kōpa-vasaṃ mahīśē yānti kshaṇād ahita-bhūmibhujō raṇāgrē ântrāvaḷī-vaḷaya-bhīshaṇam Antakasya vaktrā-
40. ntaraṃ kshataja-karddaṃa-durnnirīkshaṃ || gadyaṃ || sa tu vikhyāta-vimaḷa-Gaṅgānvaya-nabhasthaḷa-gabhastimāḷī śrī-Koṅguṇi-varmma-dharmma-mahā-rājā-
41. dhirāja-paramēśvaraḥ śrī-Śivamāradēva-praṭhama-nāmadhēyaḥ Saigoṭṭāpara-nāmā | kanīyāñ Vijayādityas tasyāsīt sa jayāṅganā-
42. saṃślishṭa-vakshāḥ saṅkshipta-kāḷēya-charitō'bhavat | vṛittaṃ | Bharata iva kaḷatraṃ mēdinīm aggrajasya prayata-matir agamyāṃ manyatē smāvaga-
43. rhyāṃ sa tu sakaḷa-dharāyāṇi dhāriṇīnātha-saṃsat-prathita-pṛithu-guṇō'pi prēmavān sad-guṇaughaiḥ | gadyaṃ | tat-putraḥ śaśadhara-
44. kara-nikara-viśadā-vijaya-yaśō-rāśi-viśadīkṛita-viśva-viśvambharā-chakravāḷaḥ samadhigata-sakaḷa-rājya-lakshmī-samāliṅ-

45. gitôttuṅga-vakshāḥ | vṛittaṃ | dānē Kānīnaṃ urvvī-bhara-bharaṇa-vidhau Śēshaṃ ājau cha Pārtthaṃ gāṃbhīryyē Vāhinīśaṃ Kali-yuga-charitō-
46. danvataḥ śōshaṇē cha dakshaṃ sad-Bāḍavāgniṃ śaraṇaṃ upagatasyāvanē vajra-bandha-prākāra-prāṇabhājaṃ sthiti-karaṇa-vidhau yaṃ vadanti Prajēśaṃ ‖
47. gadyaṃ | sa tu Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhi-rāja-paramēśvaraḥ śrī-Rāchamalla-pra[tha]ma-nāmadhēyaḥ tat-putraḥ | vṛitta | chā-
48. pōnmukta-śarōtkarāgra-pṛishitē chaṇḍāsi-vidyut-tatau kōpōddāma-gajēn-dra-nīla-jaladē rakta-pravāhē'samē bhīmē yuddha-ghanāgamē haya-ma-
49. hā-vātē ripūn ūrjjitān rājā-Rāvaḍi-nāmni yas samajayad rājāgraṇīr llīlayā ‖ Pallava-Rāshṭrakūṭa-Kuru-Māgadha-Mālava-Chōla-
50. Lāṭa-Saṃvalla-Chaḷukya-vaṃśaja-mahā-nṛipati-pramukhair adhishṭhitaṃ Vallabha-sainyam unnata-mataṅgaja-vāji-bhayākuḷaṃ jayātta-lalanā-
51. kshi-vare-nivahēna samaṃ sa[ma]rē nyapātayat | gadya | sa tu Nīti-mārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ bhagavad-Arhad-bhaṭṭā-
52. raka-charaṇāravinda-yugaḷa-madhupāyamāna-mānasaḥ śrīmad-Ereganga-dēva-prathama-nāmadhēyaḥ | tat-putraḥ imē Vaṅgāḥ

(IIIa)—

53. Paunḍrāḥ Magadha-narapāḥ Kōshaḷa-nṛipāḥ amī Kāḷiṅgāndhra-Dramiḷa-naranāthās sa-suhṛidaḥ viśīrṇnāḥ śastraughaiḥ narapati-vimuk[t]ai-
54. r iti jñāḥ praśaṃsāṃ yasyāḷaṃ vidadhur aniśaṃ Sāmiya-raṇē ‖ gadyaṃ | sa tu Satyavākya Koṅguṇi-varmma-dharmma-mahā-rājādhi-
55. rāja-paramēśvara śrī-Rājamalla-dēva-prathama-nāmadhēyaḥ | vṛittaṃ | tasyānujō vijita-durjjaya-rājarājō Lakshmīpatir Mmuram i-
56. va prathitaṃ Harir vvā dviṣṭaṃ Mahēndram ajayat Biriyūr Surūr anya-tra Sāmiya-raṇē'py atha Būtugēndraḥ | kōpē yaḥ praḷa-
57. yānaḷaḥ sura-kujas tyāgē satīshv Aṅgajaḥ vidyāṅgē Naḷinātmajō gaja-nayē sākshāt Karēṇvātmajaḥ Koṅgān vāraṇa-bandha-vāraṇa-
58. karān jitvā raṇē pañcha-vāry yuktaḥ prāktana-yōgataḥ kari-śatāny ēkō' grahīd durgrahaḥ | gadya | tasya sudūrōtsārita-sakaḷa-kā-
59. ḷēya-kaḷaṅkasya nāma-śravaṇa-mātrēṇaivōpaśamita-garvva-gaḷa-graha-grihīta-bhūbhṛin-maṇḍaḷasya samasta-śāstrārtthānuśāsi-satya-
60. para-vachana-vṛittasya parama-jainasya Guṇaduttaraṅgāpara-nāmadhē-yasya svasty Amōghavarsha-dēva-śrī-pṛithvīvallabha-sutāyāṃ śubha-
61. lakshaṇa-nikhiḷāvayava-śōbhitāyāṃ | vṛittaṃ | āśīrvvāda-paraṃparā-pari-ṇatau kallyāṇa-kullyōditau śrī-hrī-kīrtti-viś(ḥ)ishṭa-śīḷa-sami-
62. tai nrityādi-vidyā-tatau śikshā-siddhy-udayāchaḷōjvaḷa-tatau chandra-bbalabbā-pṛithu-śrīmatyām Eregaṅga-bhūtaḷapatir jjātaḥ
63. sutō vāg-nidhiḥ ‖ gadyaṃ | sa tu pratipat-kaḷādhara iva pratidinaṃ askha-ḷad-udaya-pravarddhamāṇa-kaḷābhir abhivarddamānaḥ sva-
64. pitṛivyēṇa Rājamalla-dēvēna śrīmad-Ereyappa-paṭṭa-baddhaḥ | vṛittaṃ | yuddhē nṛityat-kabandha-tritayam anuratāśēsha-rakshaḥ-
65. piśāchē yasyāyaḥ sa prahārāt patita-gaja-tatēr dhūta-rakta-prasiktē dyō-bhūmī rakta-vṛishṭēś chiram iva bhavataḥ pāpa-nāśē sma sa-
66. dyō vyāgarjjad-bhūta-varggō Hari-kuliśa-hatād bhūbhṛitō'nēkatō vā ‖ tasmin yuddhē Mahēdraṃ Baḷam iva Baḷabhid yō jaghānāryya-vīryya
67. Sūrōrum Nāḍugāṇiṃ pṛithutara-Midigē Sūḷiśaiḷēndra-duggē naṇyām Tippērum abhramliham atiśayavān Peñjarādyān adhṛishyān vī-

68. grāhyān agrahīd yō jhaḍiti-parigaḷad-durggavad garvva-jāḷam ‖ gadyam ।
tēṇa śarat-samaya-samuḍita-viśaḍatara-śiśira-kiraṇa-nikarāyamā-
69. ṇa-paṭuṭara-yaśaḥ-payōnidhi-majjanōnmajjanōnmūlīkṛita-Kali-maḷina-
gēya-vādya-nṛitya-vidyōpavidyâ-Bharaṭēna maḥā-vaiyyâkaṛa-
70. ṇa-pramāṇikēna samastābhirāmika-guṇa-maṇi-bhrājamāṇa-nīti-
mārggaṇa-samasta-sāmanta-laḷāṭa-ghaṭṭita-pādāravinda-dvayēna
71. dhāṭrī niravagraḥēṇa pāḷitâ sa tu Nītimārgga-Koṅguṇi-varmma-dharmma-
maḥā-rājādhirāja-paraṃēśvara-śrīmad-Ereganga-dēva-

(IIIb)—

72. prathama-nāmadhēyaḥ । Komara-veḍeṅgaḥ ‖ vṛitta । tasya brahma-
maḥīndra-bṛinda-makuṭa-vyāsakta-raktātuḷa-chchhāyā-kuṅku-
73. ma-mañjarīkrita-pada-dvandvasya dēvyāṃ prabhuḥ Chāḷukyāmaḷa-vaṃśa-
bhū-Nijagaḷi-kshmāpāḷa-puṭryâm abhūr Ijâkāmbā-vyapadē-
74. śabhāji tanayaḥ śrī-Satyavākyō nṛipaḥ । rājaṇtī rāja-vidyâṃ dviradana-
turagārōhaṇaṃ kandukasya krīḍā . . . . . .
75. dhanur asi-laṭikān nāṭakaṃ śabda-vidyāṃ vaidyaṃ kāvyaṃ pramāṇaṃ
sa-gaṇita-bharataṃ sēṭihāsaṃ purāṇaṃ nṛityaṃ . . . . . .
76. dyaṃ prathama-vayasi yō'bhyastavān iddha-buddhiḥ ‖ Āndhrā rundraṃ
girīṇāṃ pṛithuḷa-jaḷanidhēr mmadhyam īśâḥ Śakânāṃ Pāṇḍyā . . .
77. ṇām asura-vivarakaṃ saṃhatiḥ Siṃhaḷānāṃ pâtāḷaṃ Kēraḷēndrā Yama-
mukha-kuharaṃ Pallavās saṃśrayantē yasminn āḷa-
78. mbhabhāji kshitibhuji bhuja-nībhāsi-nistriṃśa-yashṭau । gadya । sa tu
Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-
79. śrīman-Narasiṃha-dēva-prathama-nāmadhēyaḥ Bīra-veḍeṅgaḥ । vṛittaṃ
tasyānujō yō'jani Rājamallō nāmnādinā durhṛida-
80. rāja-maḷḷaḥ pūrvvāvanīpāḷaka-nīti-mārggō nāmnāparēṇāpi cha
Nītimārggaḥ । pādātaṃ śara-pañjarair aviraḷair aśvīya-
81. m ugrāsinā hatvā hastikam ēka-gandhakariṇā mūrttyā Noḷambaṇṇigaṃ
jitvā viśruta-Kottamaṅgaḷa-raṇē bāṇais tribhir dudri-
82. taṃ kṛitvā bibhyataṃ atyuvāha kṛipayā śrī-Rājamallādhipaḥ । sa tu
Nītimārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirā-
83. ja-paramēśvaraḥ śrī-Rājamalla-prathama-nā [ma] dhēyaḥ Kachcheya-Gaṅ-
gaṃ । api cha ‖ tasyānujō nija-bhujārjjita-sampad artthi-bhū-vallabhaṃ
samu-
84. pagamya Ḍahāḷa-dēśê śrī-Baddegaṃ tadanu tasya sutāṃ sahaiva vāk-
kanyayā vyavahad ukta-vidhis-Tripuryyāṃ । lakshmīm Indrasya
harttuṃ
85. gatavati Divi yad Baddegāṅkē mahīśē hṛitvā Lallēya-hastāt kari-turaga-
śita-chchhatra-siṃhāsanāni prādât Kṛishṇāya rājñē
86. kshitipati-gaṇanāsv agraṇīr yyaḥ pratāpād rāja-śrī-Būtugākhyaḥ
samajani vijitārāti-chakraḥ prachaṇḍaḥ । kiṃchātaḥ kinnu nāgā-
87. d Achaḷapura-patiḥ Kakkarājō'ntakāsyaṃ Bijjākhyō Daṇtivarmmā
yudhi nija-vana-vāsitvam êvājavarmmā śāṇtatvaṃ Śāṇtaḷēśō Nuḷu-
88. gu-giri-patir Ddāmarēr ddaṛppa-bhaṅgaṃ vārddhy-antaṃ Nāga-varmmā
bhayaṃ ati-rabhasād Gaṅga-Gāṅgēya-bhūpāt ‖ Rājāditya-narēśvaraṃ
gaja-
89. ghaṭāṭōpēna sandarppitaṃ jitvā dēśata Êmagaṇḍugaṃ aḥō nirddhatya
Tañjāpurī-Nāḷkēḷō-pramukhādi-durggā-nivahān dagdhā gajē-
90. ndrān hayān Kṛishṇāya prathitaṃ dhanaṃ svayam adāt śrī-Gaṅga-
Nārāyaṇaḥ । Āryye । ēkāṇṭa-mata-madōddhata-kuvādi-kum-

(IVa)—

91. bhīndra-kumbha-sambhēdaṃ naigama-nayādi-kuliśāir akarōj Jayadutta-
raṅga-nṛipaḥ | tasya kavi-nikasha-bhūmēr Bbaddega-dēvasya
92. guṇa-nidhēḥ putryāḥ Rēvakanimmaḍi-nāmnyāḥ Chāga-veḍaṅgīti
nāma-sa[ñ]jñāyāḥ | gadyam | sa tu Satyavākya-Koṅguṇi-varmma-
93. dharmma-mahā-rājādhirāja-paramēśvaraḥ śrī-Būtuga-prathama-nāma-
dhēyaḥ Nanniya-Gaṅgaḥ | vṛittaṃ | tat-putrō Magadha-Kaliṅga-Pā-
94. ṇḍya-Chōḷa-kshmāpāḷair abhinuta-pāda-paṅkajasya Kṛishṇasya
prahata-ripu-vrajasya putrī[m] līlatō vyavahad achintya-nīti-mārggaḥ |
95. sa snēhāt sakaḷa-mahīśa-Kṛishṇa-bhūpād bhūnāthaḥ khaḷu Madanā-
vatāra-sa[ñ]jñaṃ chhatraṃ tan narapatibhir naraiś chidāptaṃ
samprāptō
96. Maruḷa iti prasiddha-nāmā | gadyaṃ | sa cha Jina-vara-charaṇām-
bhōruha-madhupāyamāna-Mānasa-sarōvara iva samāśrita-sakaḷa-
97. rājahaṃsa-dhavaḷāyamāna-dig-anta-viśrānta-kīrttiḥ Kīrttimanōbhava |
vṛittaṃ | para-kamaḷa-hitatvād Gaṅgamārttaṇḍa-bhūpaḥ kāvi-nu-
98. .ta-charitatvān Mānavō Nītimārggaḥ baḷa-ripu-dahanatvād Gaṅga-
chakrāyudhāṅkaḥ kṛipaṇa-jana-hitatvāt kāmadaḥ kāma-dānāt | ślōkaṃ |
99. yasyāvaḷōkanaṃ prāptō manyatē kāminī-janaḥ mama kāmēti saṅjñēyaṃ
samprāptō'dya kṛitārtthatāṃ | vṛittaṃ | śaucham śau-
100. cha-mahā-vrataiḥ kavi-varaiḥ kāvyaṃ kṛitārtthārtthibhiḥ tyāgaḥ
K kēraḷa-Chōḷa-Pāṇḍya-nivahaiḥ śauryyan nayō nītipaiḥ dharmmā-
dharmma-
101. parair jjanais subhagatā yasyādarād gīyatē sō'yaṃ satya-guṇāmbudhir
vvijayatē śrī-Gaṅga-chakrāyudhaḥ | gadyaṃ | sa tu
102. Nītimārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ
śrī-Puṇuseya-Gaṅga-prathama-nāmadhēyaḥ Kalī-yuga-Bhīmāpara-nāmā
103. || vṛitta || āsīj jagad-gahana-rakshaṇa-rājasiṃhaḥ kshmā-maṇḍaḷābja-
vana-maṇḍana-rājahaṃsaḥ śrī-Mārasiṃha iti bṛiṃhita-bāhu-kīrttiḥ
104. tasyānujaḥ Kṛita-yuga-kshitipāḷa-kīrttiḥ | ślōkaṃ | kiśōra-kēsarīvābhūd
bālyē yō dvishṭa-dantināṃ madōnmāda-prabhēdāya srashṭhaḥ
prakhyāta-
105. vikramaḥ | vṛittaṃ | śrīmad-Guttiya-Gaṅga-bhūbhuji bhujāvashṭambha-
bhāji sphurad-dōr-ddarppā-ripavō-raṇa-praṇayinaḥ prāyēṇa maitrī-
106. priyāḥ jāyantē jayinaṃ suhṛin-nija-baḷāṭōpaṃ nishamyōrjjita-śrīkaṃ
vīśruta-kīrttim unnata-raṇōtsāhaṃ mahā-vikramam
107. mitrāṇān nāya-niruṇayō bhaya-bhṛitāṃ trātā gurūṇāṃ nnatōḥ nētā
dēva-bhuvō dvishāṃ mṛigadṛishāṃ sambhōga-sampatkaraḥ dēvānāṃ
108. vibhava-pradō vinayakṛid vidyā-gurūṇāṃ sadā sarvvēshām iti kāmyayēva
nṛipati-śrī-Gaṅgachūḍāmaṇiḥ || yō vidyā-vibhavēna

(IVb)—

109. yēna vidushāṃ madhyē mahātmāyatē yaś śauryyōrjjita-vikramēṇa
duhṛidāṃ chittē Kṛitāntāyatē yas tyāga-
110. prasarēṇa vandi-vitatēś sōthē nidhōnāyatē yas satyātishayēna viśva-
manasi śrī-Dharmmaputrāyatē || dik-chakrākrama-
111. vikrama-krama-kṛitārāti-praśāntē dvijāḥ saṅgrāmārtthitayā prasādhana-
bhṛitō mantraṃ paṭhantaṛ puraḥ yaśya smēra-mu-
112. khāsya mantra-vidita-trailōkya-buddhēr budhais tyarkyantē raṇa-
raṅga-bhīta-ripubhbhi bhūtōpamās tat-kshaṇē ||
113. gadyam | tēna śrī-Jinarāja-charaṇa-sarasīruha-madhukarāyamāṇēna
Jinapati-nityābhishēka-saḷiḷa-kshāḷi-

114. tô'khiḷa-kaḷiḷa-maḷa-paṭaḷêna gurûpâsana-(vinâ)vinîta-matinâ sakaḷa-
śabda-śâstra-vichâra-vishârada-sûkshma-
115. dhishaṇâdhṛishyêṇa samasta-tarkka-vitarkka-karkkaśa-mati-
nipuṇa-pramâṇa-naya-nishṇâta-vachana-rachanâ-chaturêṇa nikhiḷa-
116. sâhitya-vidyâ-vidagdha-dhiyâ samastâśva-śikshâ-suśikshita-buddhi-
prabôdhêna gaja-śikshâ-daksha-pravuḍhârûḍha-
117. pragâḍha-gûḍha-prayôga-kuśaḷêna sakaḷêtihâsa-purâṇa-vichâraṇa-pariṇa-
ta-śêmushî-viśêsha-vyavasthâpi-
118. ta-chatur-vvarṇnâśrama-saṃstûyamânâbhinandyamâna-saurâjyêna
nikhiḷam ari-chakram atikramyatâm aśêsha-
119. para-vishayam âkramyatâm sakala-sva-maṇḍaḷa-vaḷayam paripâlyatâm
purâṇa-purusha-charitam anukri-
120. yatâm anêka-kalyâṇa-paramparâm adhikriyatâm samasta-sâmrâjya-
sukham anubhûtâm sa tu svîkṛitâkhâḷi-Chô-
121. ḷa-bhû-bhagêna pâdâvashṭabdha-nânâ-Siṃhaḷâdi-dvîpaka-kadambakêna
hastê-kṛita-Kêraḷa-dharâ-chakrêṇa pâṇau-kṛita-
122. Pâṇḍa-mahî-maṇḍaḷêna sva-bhôgânta-kṛita-Koṅga-Kaḷiṅga-Kôsha-
ḷâdi-vishaya-viśêshêṇa vijaya-lakshmî-lakshita-vakshasstha-
123. ḷêna vîra-sikhâmaṇinâ Narapatinâ turagâdi-baḷa-saṅkuḷa-pra-
baḷîbhûta-dôr-bbaḷâvaḷêpam Aśvapatim vijigîshamâ-
124. ṇênôttara-d(v)ig-vijaya-prayâṇavatâ santati-kramâyâta-Gaṅga-râjya-
lakshmî-laḷanâ-sambhûta-sambhôgâbhiḷâsha-daksha-
125. kaṭâksha-vikshêpa-lîḷâ-niḷaya-saubhâgya-bhâgya-sampatta-sampannay iti
baḷavad-ubhaya-baḷa-yuddha-samuddhata-subhaṭa-sumû-

Va)—

126. . . saṅghaṭṭa-sañjâta-paraspara-prahâra-parikshata-ksharad-aviraḷa-
rudhira-dhârâ-pravâha-prapûrita-
127. . . nikara-śiras-sarôruha-shaṇḍa-maṇḍitâtibhîma-saṅgrâma-bhûmi-
sarasî-madhya-kṛiḷâlôḷa-lîḷôllâ-
128. . . nistriṃśa-nivâsi-vîra-śrî-vadhû-vallabha iti prachuratara-kari-
turaga-baḷa-bahaḷîbhûtâpara-kshitipâ-
129. ḷa-durddama-dôrbbaḷa-garvva-parvvata-prabhêda-dakshâkshûṇa-
nija-bâhu-daṇḍa-prachaṇḍa-vajra-daṇḍa-parâkrama-vikra-
130. ma-prasarâtibhîta-ripu-râjaka-prakṛita-sêvâ-prasiddha-mahimân-
uddhata-vâṅ-manasa-saṃlakshya-mahônnati-viśê-
131. sha-pâtrîbhûta-guṇa-praguṇa-kîrttir iti sakaḷa-lakshaṇa-lakshita-
bhadra-mûrttir iti nikhiḷa-dig-vaḷaya-nirantara-
132. nichitârtthi-sârttha-dusthiti-santâpôgra-grîshma-paritâpa-prasha-
mana-paṭutara-vipuḷa-dâna-jaḷa-dhârâ-varisha-prapû-
133. rita-parâshâ-viśêsha-harishita-kavi-jaṇa-stûyamâna-bandi-sa-
ṇdôhâbhinandyamâna-gâyaka-tati-gîya-
134. mâna-nikhiḷa-lôkâbhimanyamânâbhyudaya-paramparôchita-charita
iti Kaḷi-maḷa-maḷina-vṛitti-virata i-
135. ti vijaya-lakshmî-vanitâ-vaśîkaraṇa-praguṇa-mantra-tantrâdi-
sâmagrî-prabhâva-prabhava-sâmarttthya-sampâdita-
136. sva-bâhu-baḷa-sahâya-baḷa-bhâva yiti niśchaḷa-pati-bhakti-vinayô-
ttaṃsâvabhâsamânôttamâṅga yiti sujana-vacha-
137. nâkarṇnana-ratnâvataṃsa-bhâsura-śravaṇa iti sthira-pratishṭha-
mṛidu-madhura-vâg-viḷâsôllasitânana-kamaḷa-śrî-śêvya iti
138. upakâra-smaraṇa-pravaṇântakkharaṇa-maṇi-hâra-hâri-hṛidaya iti
ratnâkara iva prakhyâta-gambhîra-bhâva iti Manda-

139. ra ivâvichaḷa-prakṛiti-sthirîkṛita-sapta-prakṛitir iti Lakshmîdhara iva lakshmî-priya-iti Umâpatir ivômâ-priya iti

140. amṛitakara iva saumya-mûrttir iti mârttaṇḍa iva prachaṇḍa-ripu-timira-shaṇḍa-khaṇḍana-shauṇḍa-tîvra-pratâpa iti

141. aham iva nija-râjya-bhâra-samuddharaṇa-kshama iti śrî-Kṛishṇa-râja-dêvêna svayaṅkṛita-Gaṅgapâḍî-paṭṭa-ba-

142. ndhôtsavô Gaṅga-maṇḍaḷikaḥ Satyavâkya-Koṅguṇi-varmma-dharmma-mahâ-râjâdhirâja-Kôḷâlapura-paramêśvaraḥ-

(Vb)—

143. Nandagiri-nâthaḥ Chalad-uttaraṅgaḥ śrîmân Mârasiṃha-dêva-svâmî malayê ‖ Śaka-nṛipa-kâḷâtîta-saṃva-

144. tsarêshu-chatur-ashîty-uttarâshṭa-śatêshu pravarttamânêshu Rudhirôdgâri-saṃvatsarê Chaitra-mâ-

145. sê śukla-pañchamyâṃ Budha-vârê uttara-dig-aṅganâ-varâṭa-dêśa-lalâṭa-tiḷakâyamâna-Pippaḷagrâma-nâ-

146. mâgrahâra-samutpannaḥ Pârâśara-gôtraḥ Chaḷuki-vaḍicha-charaṇô'-ddhyayanâdhyâpana-śruta-vyâkhyâna-yaja-

147. na-yâjana-snâna-japa-hômâtithi-saṃvibhâgâdy-anushṭâna-nishṭhâ-pratishṭha-pavitrîbhûtântarâtmâ | vêdântôpaniśad-vidi-

148. ta-niśchaḷa-nirmmaḷa-nirâmaya-nirupadhi-paramâtma-prakâśa-dahana-pradahyamânâśêsha-karmma-jâḷa-mahâ-gahanaḥ ‖

149. mârgga-druma yiva satata-Svarggâpavargga-mârgga-gamana-paṭu-'tara-chaṭuḷa-charaṇa-pravṛitti-pariśrântayad âsamprayâ-

150. tâśrami-samûhâśrama | sadâ mada-gaja-râja ivânavarata-dâna-pravâha-prasara-santarppita-sa-

151. kaḷârtthi-santati-madhukara-śrêṇi-jhaṅkâra-rava-vyâvarnnyamâna-dânôdayaḥ Śrîdhara-bhaṭṭô'pi | tat-putraḥ sâ-

152. mabhâvâd Ayyapa-bhaṭṭô nitya-naimittikâdi-kriyâ-viśêsha-paritarppita-dêva-pitṛi-paramparaḥ satra-

153. bhôjanâbhiḷâśâ-sammiḷita-dvija-maṇḍaḷî-samudîryyamâṇa-pada-sandôha-ninâda-kôḷâhaḷa-bahaḷîbhû-

154. ta-samudita-vandi-vraja-paripaṭhyamâna-tyâga-prasara-prabhûta-mahâ-ghôsha-pôshita-yaśap-paṭaha-dhvani-paripû-

155. rita-bhûmi-vyôma-dig-maṇḍaḷaḥ maṇḍaḷâgra-dhârâ-jaḷa-praśamita-para-pratâpa-dahana-śaraṇâgata-rakshaṇa-daksha-dakshi-

156. ṇa-bâhu-daṇḍa-prachaṇḍa-pratâpa-prasara-paritôshita-Varâṭa-dêśâdhîśvara-narêśvara-sâhasi-vîrâvatâra i-

157. vâsama-sâhasa-prasaraḥ | tat-sutas samajani Muñjâryya-prathama-nâmâ Vâdighaṅghaḷa-bhaṭṭaḥ prajñâ-

158. [ra]tnânâṃ nidhânam pratibhâ-muktânâm âkaraḥ | vṛittam | aḷpê prayatnê'py achirê'pi kâḷe stôkê prayâsê'pi samam

159. [sa]mastâ prâg-janma-siddhâ iva yaṛ prapêdê sad-vidya-vandyô niravadya-vidyâ ‖ tathâ hi nissaṃśaya-nirvvivâda-

(VIa)—

160. vyutpâdita-vyâkaraṇa-prakârah brahmêva shabdâgama-tatva-vêdî sêvyas sadâ yô bhuvi śâbdi-

161. kânâṃ ‖ yas tarkka-tritaya-pratarkka-chatura samstûyatê târkkikaiḥ yô Lôkâyata-lôka-sammata-

162. matir yyas Sânkhya-tatvâpta-dhîḥ yô vêdârttha-vichâra-châru-dhishaṇô yô Bauddha-Buddhôpamaḥ yô Jai-

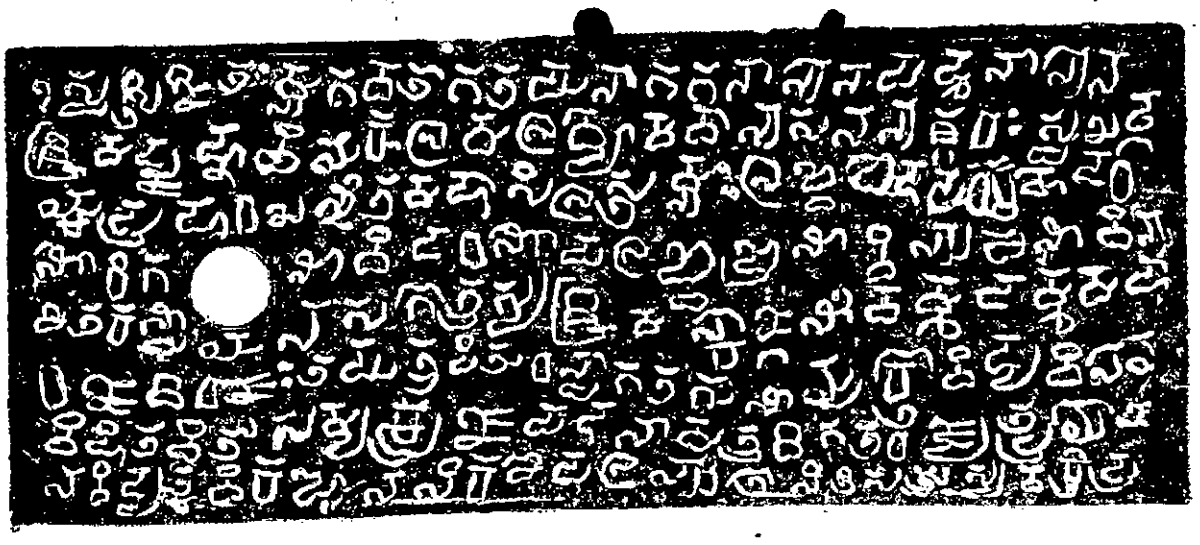
163. nê'jani Vâdighaṅghaḷa iti khyâtaḥ kavîshv agraṇîḥ | syâdvâdôdaya-
śaiḷa-bhâskara iva sphârâva-
164. târa-sphurat-sad-vidyôdaya-khaṇḍitôddhata-mahâ-vidvat-tamô-
ḍambaraḥ dṛipyad-vâdi-kadamba-kairava-vanôdbô-
165. dhachchhi[d u]dyad-vachô-rôchir yyô bhuvi Vâdighaṅghaḷa iti khyâtiṃ
vahaty unnatâṃ | gadyaṃ | yasya niravadya-sâ-
166. hitya-vidyâ-vyâkhyâna-nipuṇa-dhîshaṇânuguṇa-vâṇî-viśêshâ-
tiśaya-chchhâtribhûta-sakaḷa-vidyâ-vinô-
167. dârâma-kaḷa-kaṇṭha-Gaṅga-Gâṅgêya-bhûpasya sakaḷa-râja-vidyâ-
pratipâdana-pratibuddha-bô-
168. dha-prabôdhita-Vallabha-râja-kaṭakânêka-vidvaj-janôpajâtâ-
pûjâ-prakaṭîkṛita-mahimônna-
169. ti-mahanîya-vidyâ-vibhavasya | tadâtvâyati-sughaṭa-mantra-
kramôpadêśânushṭhâna-vaśîkṛitâkhi-
170. ḷa-dig-aṅganâ-sarabhasa-sambhôga-sukha-sampanna-Kṛishṇa-râja-dêva-
vihita-vachana-sambhâvanâ-prabhâvô-
171. panata-sakaḷa-maṇḍaḷika-sâmanta-samtati-prasarasya parôpakâra-
karaṇê vyasanaṃ para-strî-dra-
172. vyâpahârê sanyasanaṃ sajjana-saṃsargga-saṅkathâyâṃ anurâgaḥ
sujanâpavâda-śravaṇa-va-
173. chanê virâgaḥ Jinêśvara-charâṇa-kamaḷârâdhanê'bhiyôgaḥ muni-
dvija-dâna-kriyâyâm udyô-
174. gaḥ bhîtâśrita-samuddharaṇê manaskâraḥ upakâra-smaraṇê saṃskâ-
raḥ tasmai śrî-Gaṅga-[ma]ṇḍa-

(VIb)—

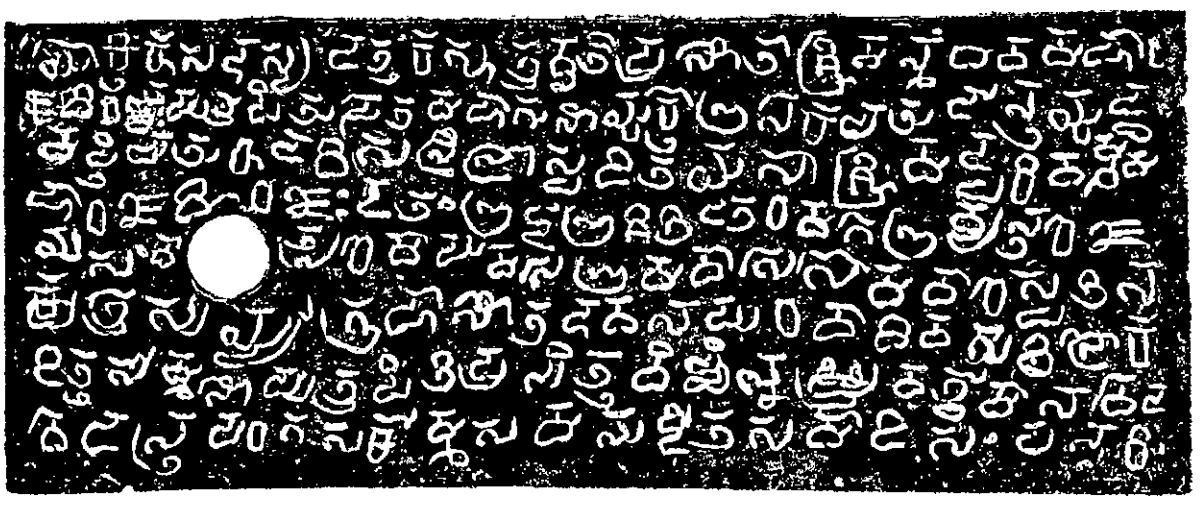
175. ḷikô maṇḍaḷika-Trinêtra śruta-guru-dakshiṇêti Gaṅgapâtyâṃ Pûnâṭu-
saṭ-sahaśrâbhya-
176. ntarê Baḍagarê śatatraimadhyê || ślôkaṃ || Vâdighaṅghaḷa-bhaṭṭâya
Mârasiṃhô mahîpatiḥ
177. dhârâ-pûrvvam adâd grâmaṃ Bâgiyûr-nnâmadhêyakaṃ || tasya Bâgi-
yûr-agrahârasya siddhâ-
178. ya-pramâṇaṃ salôhaṃ poṃ-gadyâṇav irppatt upadêya-pramâṇaṃ
dhânyaṃ khaṇḍugaṃ nâl-mûru
179. tasya sîmântaraṃ âgnêyada kôṇoḷ muggudḍeya Nosekall emba
biḷiya kallu teṅkaṇa-deśeyo-
180. ḷ ante bare âladamaraṃ ante bare kal-saraḍu ante bare guviyuṅ-
galu ante bare puṇuse-
181. ya kiṛiya keṛe ante bare Pâlkeṛeya teṅkaṇa kaḍe gôḍi ante bare
aṅkôle-
182. ya per-mmeḷe ante bare teṅka maiyarisi kiṛugolliyuḷ pokku nairi-
tiya kôṇoḷ
183. Kâvêriyal kûḍi ante toṛeya naḍuvane yidirêṛi paḍuva peytu vâya-
vyada kôṇoḷ
184. peggolliya nîrvvugilu baḍagaṇa-deseyoḷ ante bare pêrorbbe ante bare
eraḍu kiṛu-moṛa-
185. ḍiya naḍuvaṇa kiṛugallu ante bare biḷiya paḍuṅgallu ante bare pêrobbe
ante bare
186. Malligevâvi ante bare Pâlgomb emba puṇuse ante bare obbey
oḷagaṇa biḷiya baṭṭa gallu
187. ante baḍaga kôṇ bokku kallatti ante bare îsânada kôṇoḷ mug-
guḍḍeya moṛaḍiya mêgaṇa

188. biḷiya baṭṭa gallu ante bare kennây moṛaḍi ante bare mûḍaṇa-dese-
yoḷ eraḍu-beṭṭada naḍuva-
189. ṇa perggaḍahu ante bare beṭṭada mêgaṇa koḷavâvi ante band
âgnêyada kôṇoḷ kûḍittu
(VIIa)—
190. adbhir ddattaṃ tribhir bhuktaṃ shaḍbhiś cha paripâḷitaṃ êtâni
na nivarttantê pûrvva-râja-kṛitâni cha ॥
191. bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya
yadâ bhûmis tasya tasya tadâ
192. phaḷaṃ ॥ sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâ sha-
shṭir vvarsha-sahaśrâṇi vishṭhâyâṃ jâyatê kṛimiḥ ॥
193. svaṃ dâtuṃ sumahat sakyaṃ duḥkham anyasya pâḷanaṃ
dânaṃ vvâ pâḷanaṃ vêti dânâch chhrêyônupâḷanaṃ ॥
194. sâmânyô'yaṃ dharmma-sêtuṃ nṛipâṇâṃ kâḷê kâḷê pâḷanîyô bhavadbhiḥ
sarvvân êtân bhâvinaḥ pârtthivê-
195. ndrân bhûyô bhûyô yâchatê Râmabhadraḥ ॥ yaś châmushya śrî-Mâra-
siṃha-bhûpati-datta-Bâgi-
196. yûr-nnâmadhêyâgrahârasya lâbhâd vâ lôbhâd vâ môhâd vâ
dharmmam atikramyâpahartṭâ sa pañ-
197. chabhis sakaḷa-jagan-ninditaiḥ pâtakais saṃyuktô bhavati ॥ yaś cha pâḷa-
yitâ sa dharmmavân dîrgghâ-
198. yushmân puṇyavâ yaśasvî cha bhavati ॥

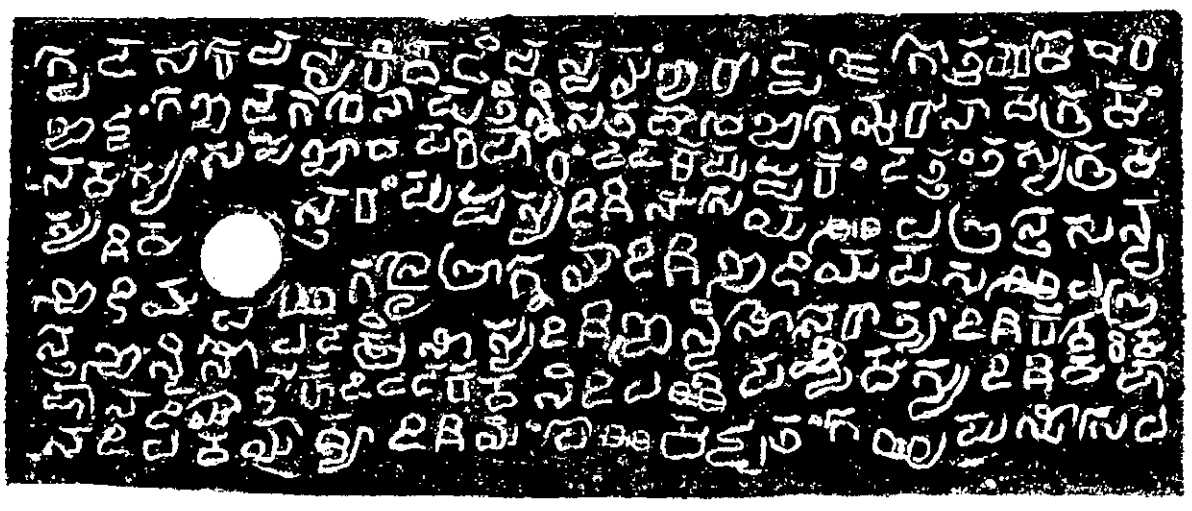
Ib



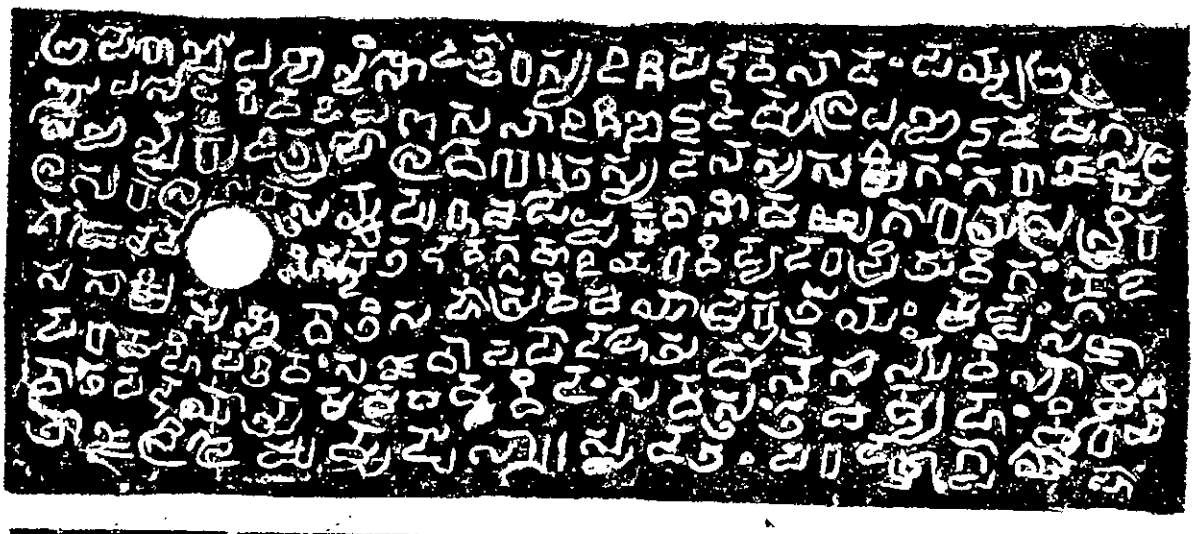
IIa.



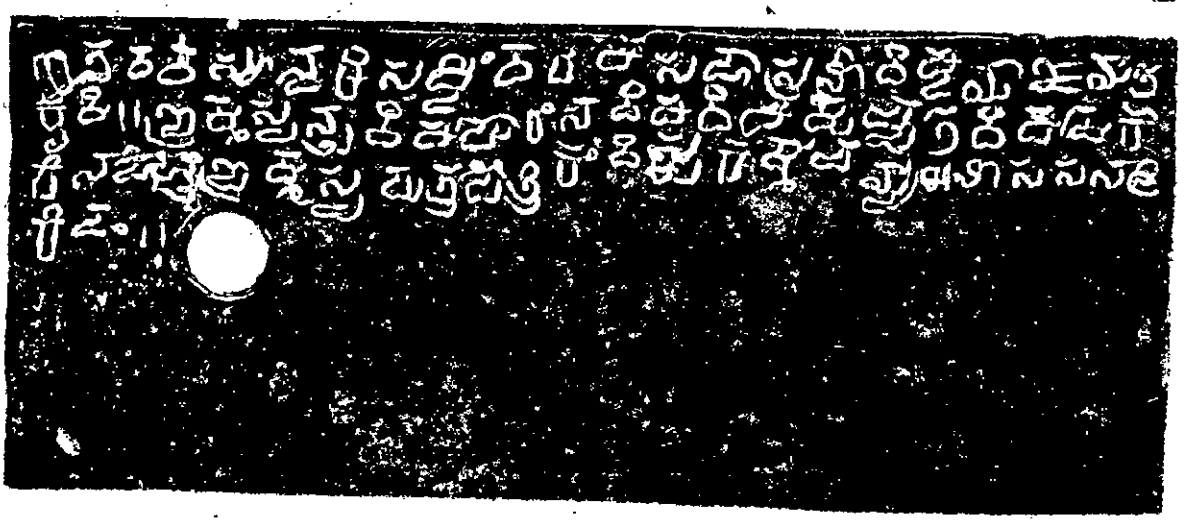
IIb



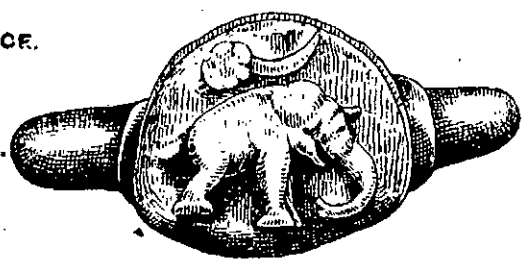
IIIa.



IIIb



MYSORE ARCHÆOLOGICAL OFFICE.



SEAL.

PROGRESS OF ARCHÆOLOGICAL RESEARCH

PART II.

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1. Epigraphy.

35. A good number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Vaidumba, the Chôḷa and that of Vijayanagar. Among the epigraphical discoveries of the year, a set of copper plates received from the Tirumukûḍlu-Narsîpur Taluk is of considerable historical value. It relates to the Gangas and registers a grant in A. D. 963 by king Mârasimha to a scholar named Munjârya *alias* Vâdighanghaḷa-bhaṭṭa. It gives a full account of the Ganga dynasty and is to my knowledge the longest Ganga copper grant yet discovered in the State.

The Gangas.

36. Three inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Harivarma and one of Mârasimha. The remaining record is a fragment which appears to belong to the reign of Râchamalla II.

Harivarma.

37. The plates of Harivarma (Plate IX) referred to in the previous para are three in number. Each plate measures 9¼″ by 3¾″, the first plate being engraved on the inner side only. The writing is in rude Haḷa-Kannaḍa characters. The plates are strung on a circular ring which is 3¾″ in diameter and ½″ thick, and has its ends secured in the base of an oval seal measuring 2″ by 1½″. The seal bears in relief an elephant which stands to the proper right. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Âldûr, Châmarâjanagar Taluk, and are said to have been unearthed by him about six years ago while ploughing his land in Kûḍlûr near Ḍaṇâyakanpura, Tirumukûḍlu-Narsîpur Taluk.

38. The language of the inscription is Sanskrit with the exception of the portion (lines 20-27) giving the boundaries of the village granted, which is in old Kannaḍa; and, barring the three imprecatory verses at the end, the whole is in prose. The inscription is similar in contents to the Tanjore plates (*Indian Antiquary*, VIII, 212), of 248, and the Tagaḍûr plates (E C, III, Nanjangûḍ 122), of 267, of the same king, and, as far as it goes, to the Merkâra plates (*Coorg Inscriptions*, No. 1), of 466, of Avinîta-Kongaṇi. Like those grants and others of the dynasty it begins with an invocation of the god Padmanâbha and describes the first king Kongaṇivarma-dharma-mahârâjâdhirâja as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kâṇvâyana-gôtra; his son Mâdhava-mahârâjâdhirâja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of politics, and as the author of a commentary on Dattaka's aphorisms; and his son Harivarma-mahârâjâdhirâja as possessed of the qualities of his father and grandfather, and as of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants. The inscription then records that on Monday the new-moon day in the month of Mâgha of the year Jaya corresponding to 88 beyond (? hundred), under the asterism Svâti, on the occasion of a solar eclipse, king Harivarma, residing at Taḷavanapura, granted, with pouring of water, exempt from all imposts, the village named Bageyur, situated in Baḍagadhe-nâḍu Three-hundred, to Daramôdara-bhaṭṭa of the Bhâradvâja-gôtra Ṛik-śâkhâ and Chaḷukivaḍicha family, son of Lôkâditta-śarma, well versed in Vêda and

Vêdânta the study of which has uninterruptedly continued in the family, performer of the six *karmas*, and practiser of deep meditation. Then follow details of the boundaries of the village granted. The witnesses to the gift were all the officers of the Ganga royal court: Pervakkavâṇa, Sêndrika of Marugare, Nirgunda of Ganje-nâḍu and Vidyâdhara Pṛithuvî-Ganga of ? Taḷavagga-Mâdi. The country witnesses (*dêśa-sâkshi*) were the subjects of the Ninety-six thousand country. After three usual final verses of which *mad-vaṁśajâḥ* etc., is one, the record closes with the statement that the grant was written (engraved) by Viśvakarmâchârya.

39. As stated in the previous para, this inscription is similar in contents to the Tanjore and Tagaḍûr plates of the same king. The Tamil Chronicle attributes to him another grant at Tagaḍûr in 288 (*Ind. Ant.*, I, 361). The final portion of the present grant mentioning the witnesses and the engraver is almost identical with the corresponding portions of the Tanjore and Merkâra grants, though the latter is separated from the former by an interval of nearly two hundred years. The date given is 188, evidently of the Śaka era though this is not expressly stated, corresponding to the cyclic year Jaya. But Jaya does not correspond to the Śaka year 188, the cyclic year corresponding to the latter being Vyaya. It will thus be seen that the Tagaḍûr plates and the present grant were issued in the same year, namely, Śaka 188 expired (A. D. 267), though the corresponding cyclic years given in both, Vibhava and Jaya, are wrong. The language of the record is corrupt in several places; its orthography abounds in errors; and its execution is rude. Its palæography too does not coincide with the given period, the cursive form of the letter *kha* being used throughout. These defects together with the discrepancy in the date naturally lead one to suspect the genuineness of the present record. I may add here that the peculiar form of *ja* used in this grant is also found in the Merkâra plates.

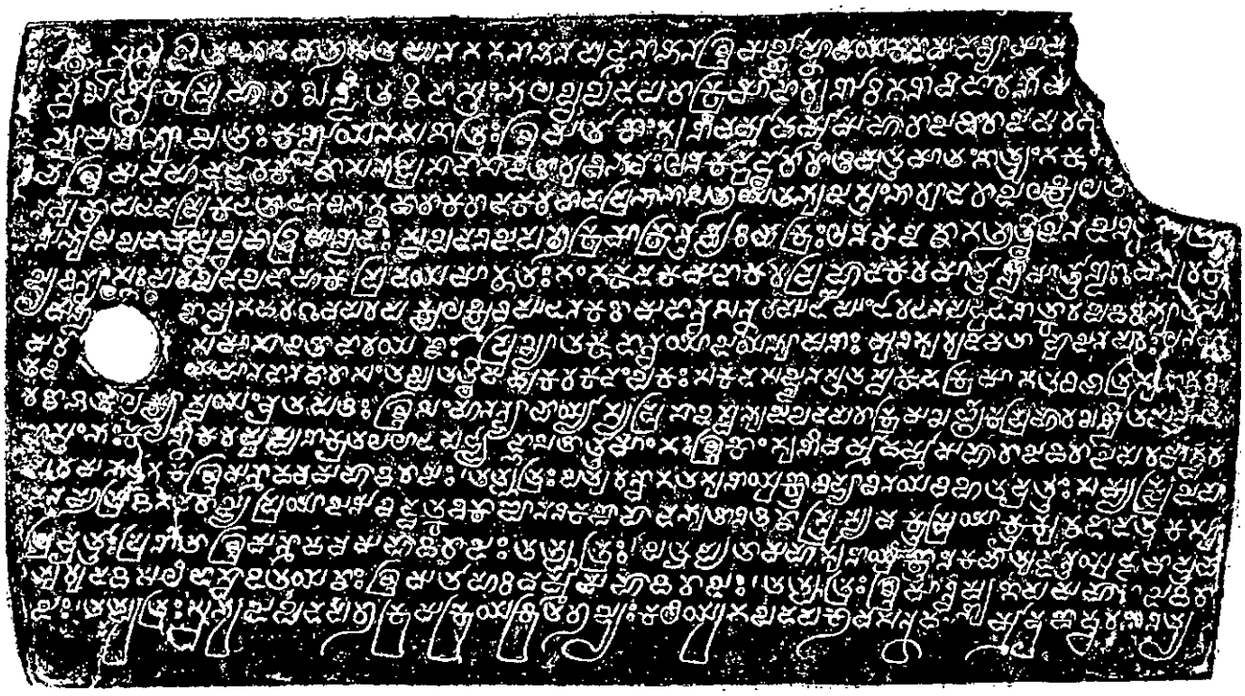
Râchamalla II.

40. A fragmentary *vîragal* at Chêḷur, Bâgepalli Taluk, mentions one Nonchakâmuṇḍa, son of śrî-Râchamalla. It seems to refer to some battle that took place at Gungûr. Other names that can be made out are Kâmêśvara and the Mâriti Three-hundred. It is possible that the reference is to the Ganga king Râchamalla II. The period of the record may be about 900.

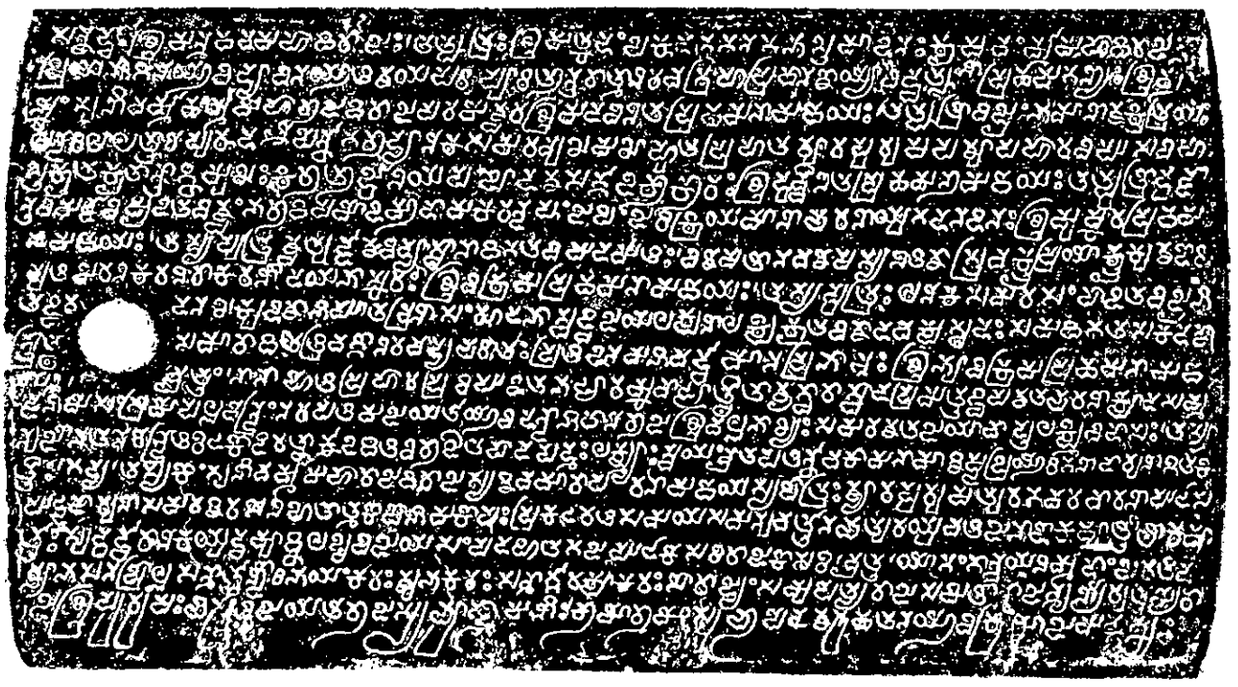
Mârasimha.

41. The plates of Mârasimha (Plate X, 1 to 6) referred to in para 36 are seven in number, each measuring 12″ by 6¾″. The first and last plates are engraved on the inner side only. The writing is in beautiful Haḷa-Kannaḍa characters. The plates are strung on a circular ring which is 5″ in diameter and ½″ thick, and has its ends secured in the base of a square seal measuring 3½″ by 3¾″. The seal (Plate X, 7), which is beautifully executed, is divided transversely into two unequal compartments, the upper enclosing about three-fourths of the space and the lower about one-fourth. The upper compartment has in the middle a fine elephant in relief standing to the proper right, surmounted by a parasol flanked by *chauris*, with the sun and the crescent at the upper corners. Behind the elephant is a lampstand with what looks like a *chauri* above it, and in front a vase surmounted by a dagger, and a lampstand. The lower compartment bears in one horizontal line the legend *Śrî-Mârasiṅgha-Dêvaṁ* in Haḷa-Kannaḍa characters. A portion of the right hand lower corner of the first plate is broken off, and as the result of this a few letters at the ends of lines 1—6 are missing, but these can to some extent be filled up from the corresponding portions of other grants of the dynasty. The plates were in the possession of Kempânanjayya, son of Siddamallappa, a resident of Âlḍûr, Châmarâjanagar Taluk, and are said to have been unearthed by him, together with the plates of Hariyarma (paras 37-39), about six years ago while ploughing his land in Kûḍlûr near Ḍaṇâyakaṇpura, Tirumakûḍlu-Narsîpur Taluk (see para 14).

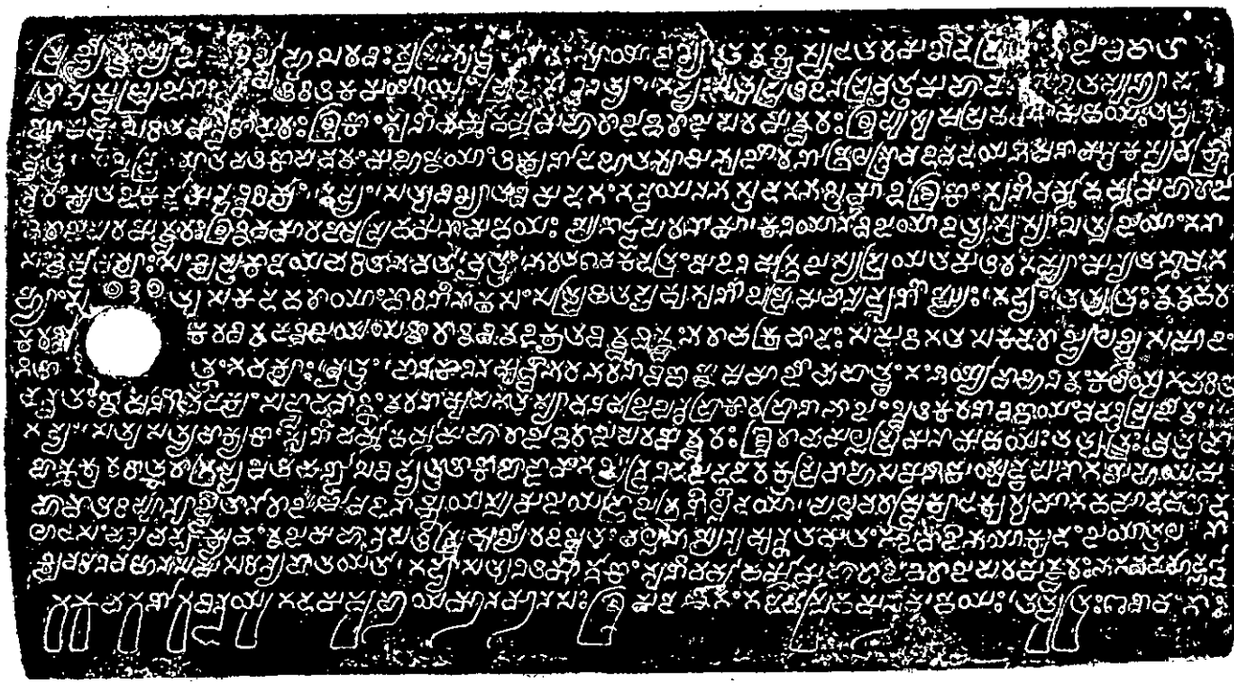
42. The language of the inscription is Sanskrit with the exception of the portion (lines 178-189) giving the income and boundaries of the village granted, which is in old Kannaḍa. The Sanskrit portion, mostly in prose, also contains a number of verses here and there besides the five imprecatory verses coming at the close. Though partly similar in contents to the Keregôḍi-Raṅgâpura plates of Râjamalla II (see *Report* for 1919, paras 63-68), the Narsâpûr plates (EC, X, Kôlâr 90) of the same king, the Gaṭṭavâḍi plates (EC, XII, Supplement, Naṇjangûḍ



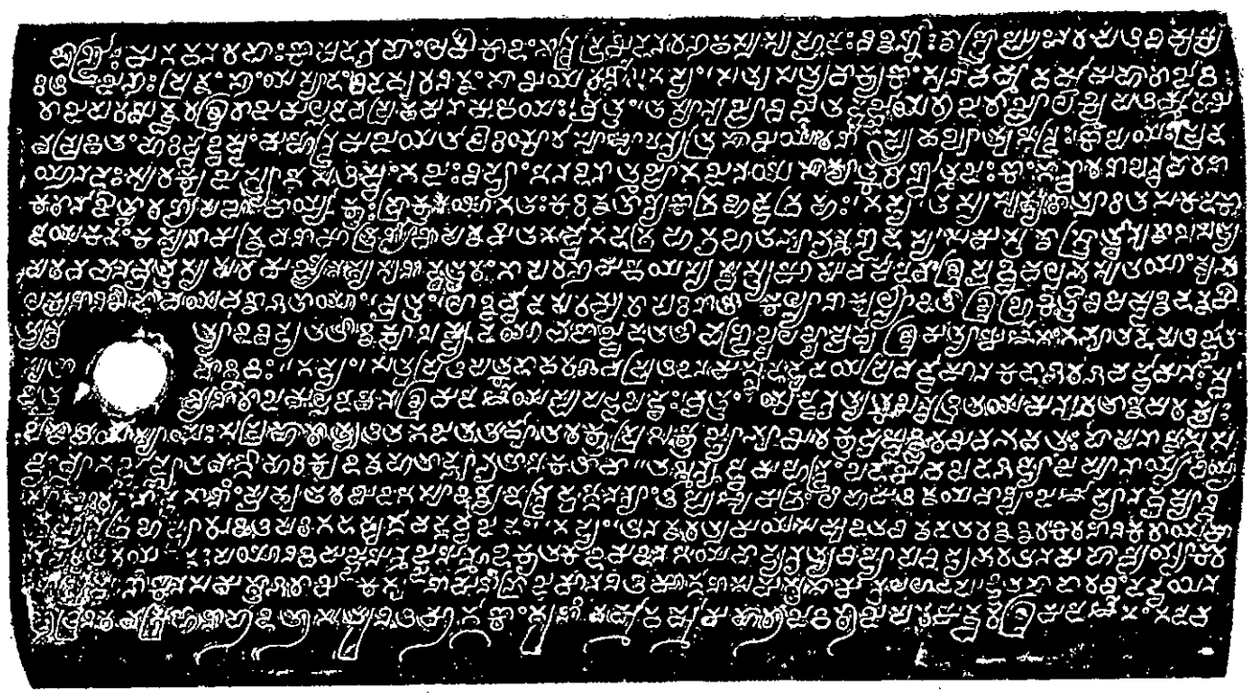
1b



2a

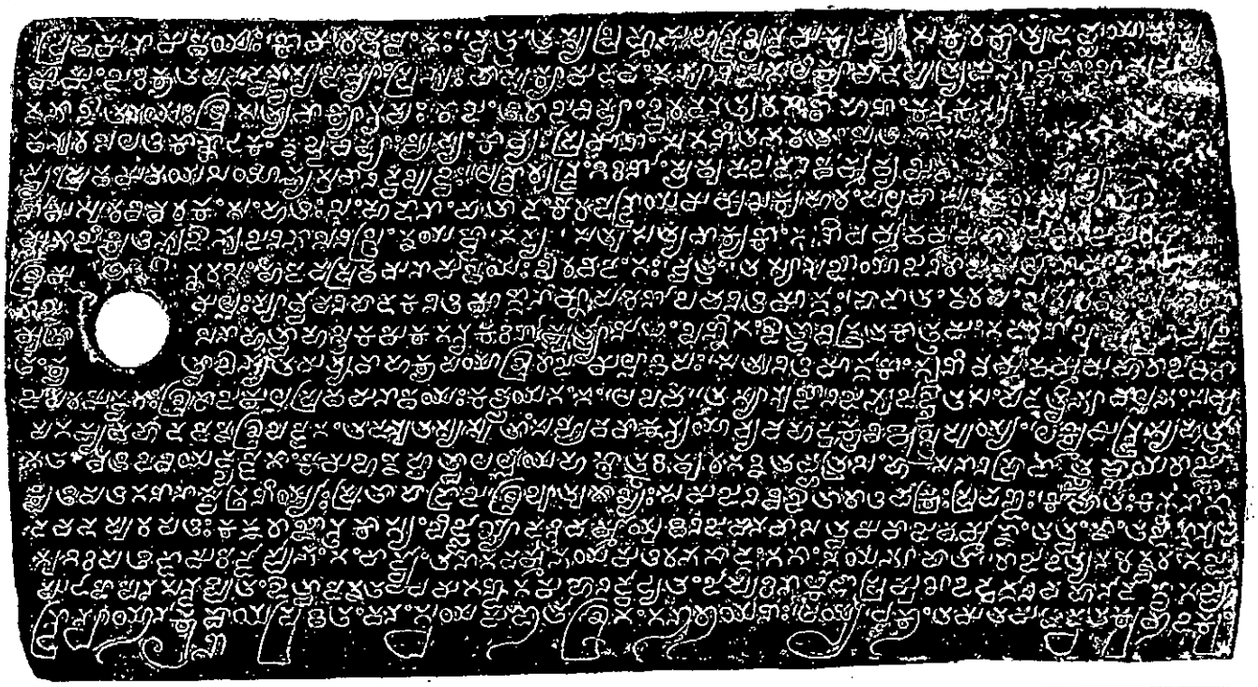


II b



III a

III b



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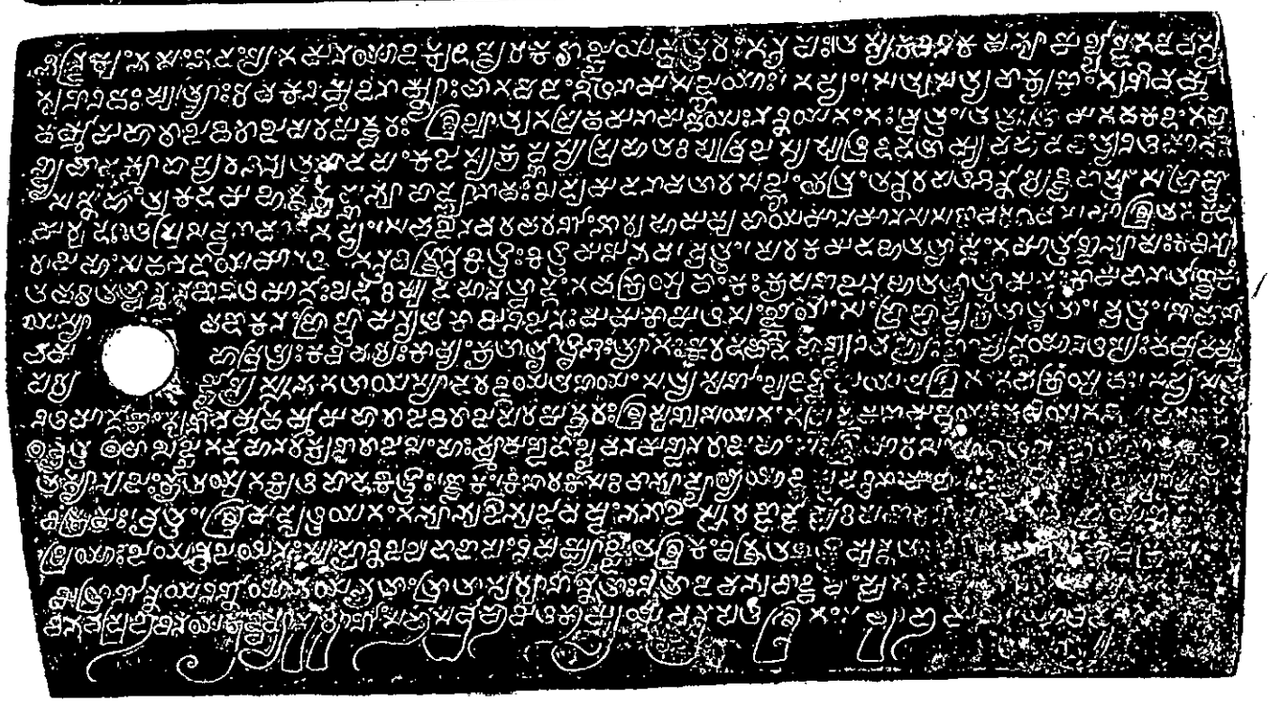

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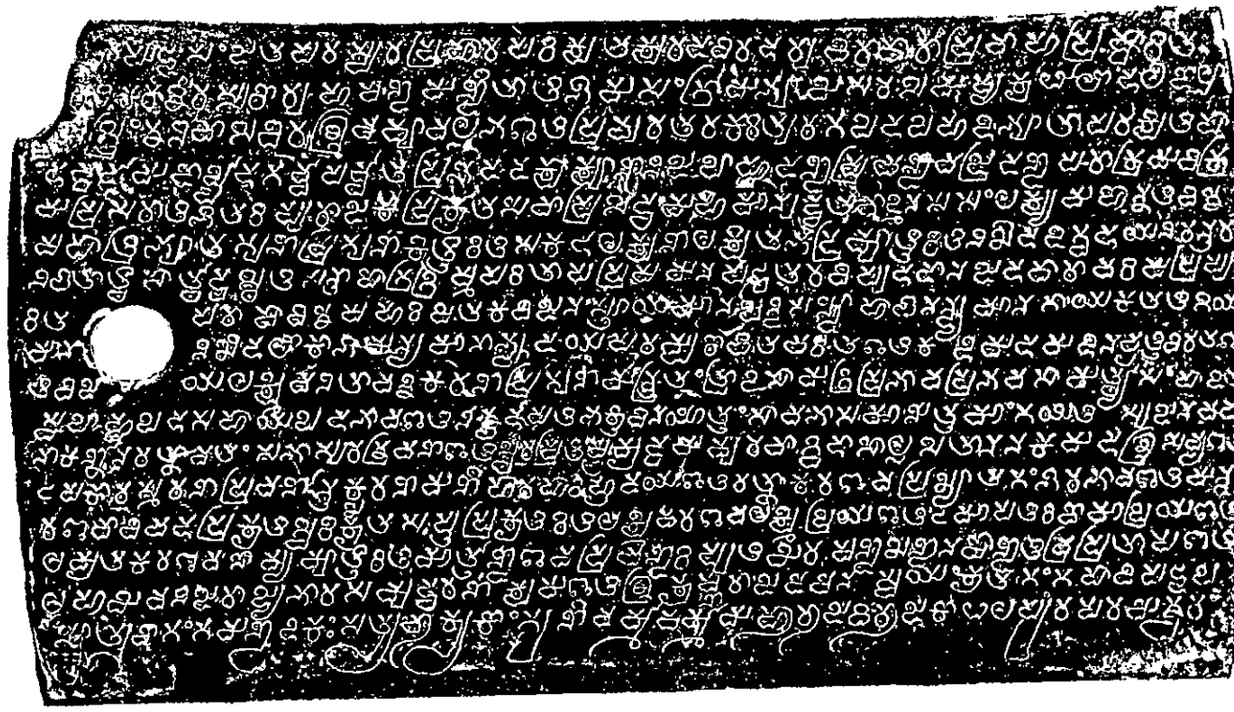

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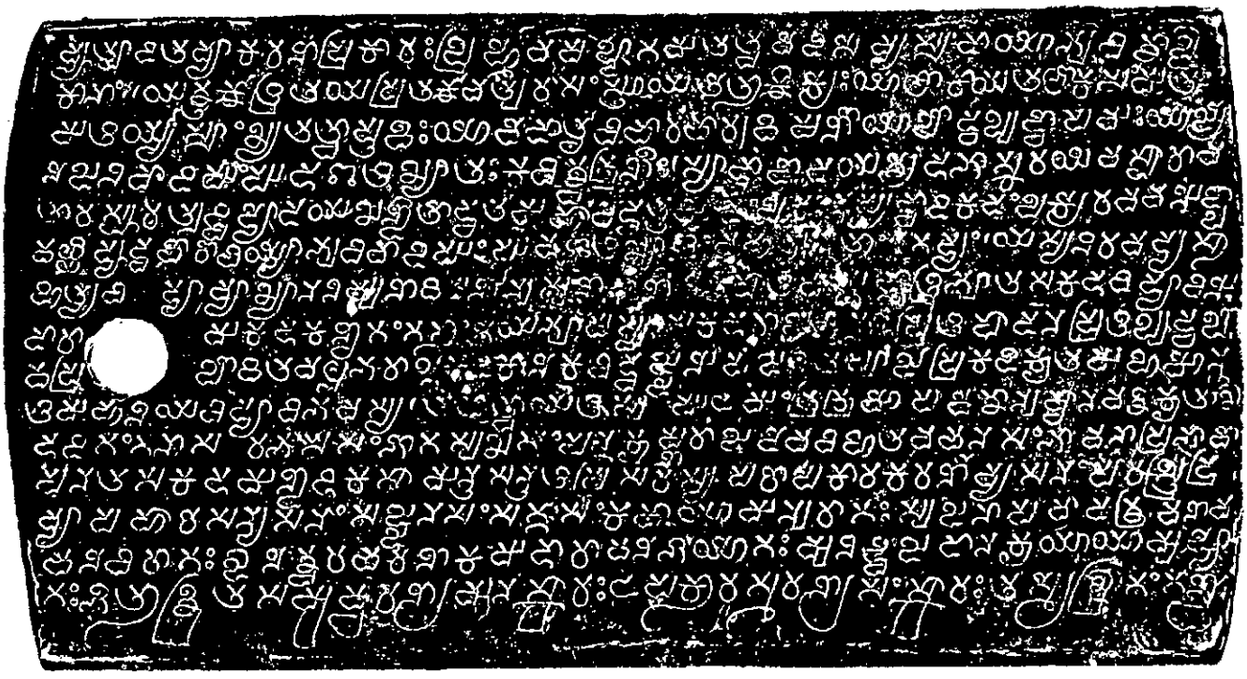

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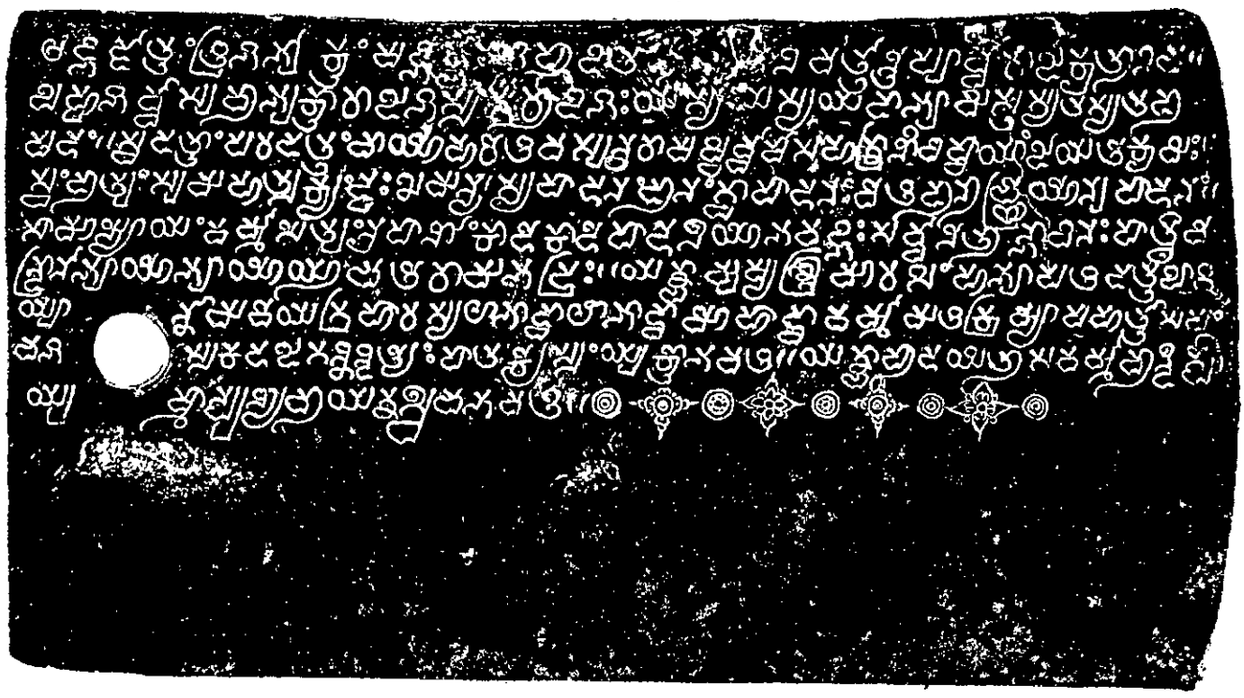

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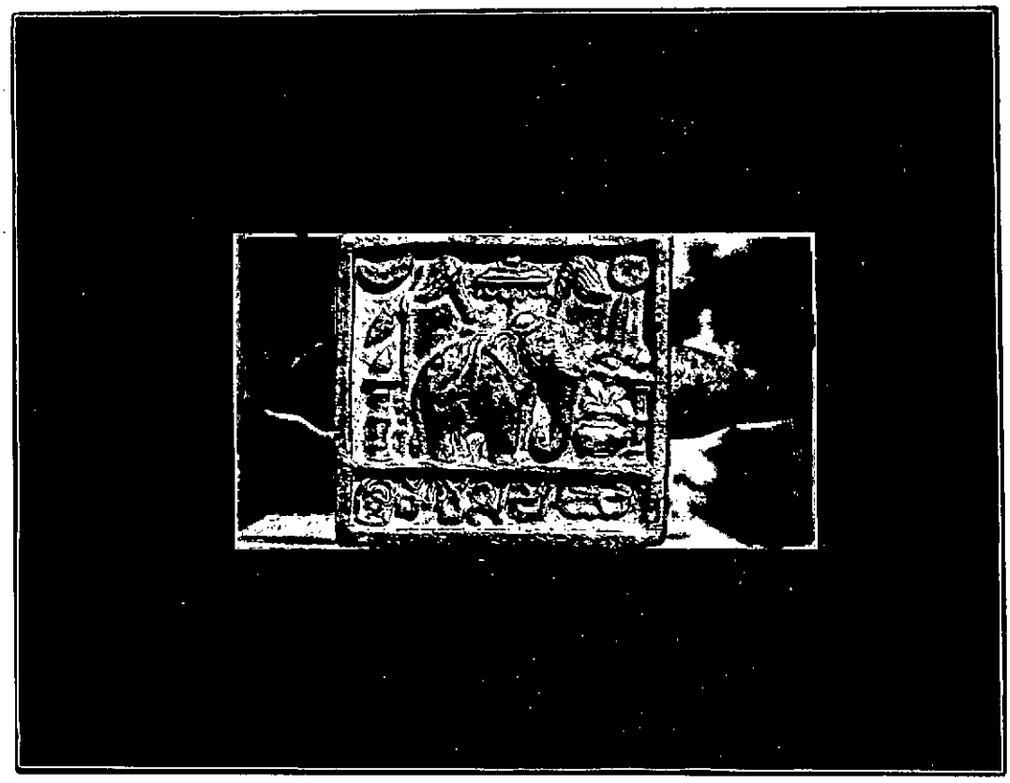


SEAL OF KUDLUR PLATES OF THE GANGA KING MARASIMHA.

Mysore Archæological Survey]

269) of Eṛeyappa, and the Sûḍi plates (*Epi. Ind.*, III, 158) of Bûtuga, the inscription is unique in several respects:—(1) It is artistically executed as regards both writing and composition,—may be looked upon as a Sanskrit *champu* work of considerable literary merit. (2) It is the longest Ganga grant yet discovered, consisting, as it does, of 200 pretty long lines of matter. (3) It is the only Ganga grant that I have seen with an ornamental *square* seal and with a label giving the name of the royal donor. (4) It appears to be the first copper plate inscription yet discovered of the Ganga king Mârasimha. (5) Being one of the latest records of the dynasty, it gives a complete genealogy and some items of information, especially about the later kings, not found in other published grants. Considering the quantity of matter contained in it, the inscription is remarkably free from orthographical and other errors. I think it is a genuine record of the period cited in it.

A unique grant.

43. We may now proceed to examine the grant in detail. Like the other grants it begins with an invocation of the god Padmanâbha, and, after describing the first king Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, as usual, as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kâṇvâyana-gôtra, adds that he obtained great power by favor of the doctrine of Arhad-bhaṭṭâraka; that the pillar of his long arm, illuminated by the lustre of his terrible sword whose edge was rendered blunt by contact with the cluster of pearls in the high frontal globes of the rutting elephants his irresistible enemies, was surmounted by the creeper the goddess of Soveriegnty; that he supported the circle of the earth by the strength of his arm; that he subdued his enemies by his strength and valour; that the greatness of his empire was noised abroad by suppliants coming from various countries; that he was the wind at the destruction of the world to the clouds the hostile army; that he was a sun in causing joy to the assemblage of lotuses the Ganga family; that he had, like the sun, loving subjects (*otherwise* a red orb); that he, like the moon, destroyed the prosperity of the hostile party) *otherwise* lost lustre in the dark fortnight); that he acquired great fame in battles (in which people were) rendered deaf by the sharp sound of the bells of hosts of rutting elephants; that he belonged to a celebrated family; that he had victory for ornament (or had the title *Jaya-bhûshaṇa*); that he was devoted to the worship of sages, gurus and gods; that he gratified groups of suppliants the bees by the stream of gifts (*otherwise* ichor flowing from the temples of an elephant) which he bestowed incessantly; that he was adorned with the chaplet of wonderful qualities praised by all the good and inherited from his ancestors; that he was the self-chosen lord of Lakshmi; that by favor of Simhanandyâchârya he (obtained) strength of arm and valour and cut asunder the great stone pillar with a single stroke of (his) sword; that his head was adorned with a frontlet made of *karṇikâra* flowers; and that he was (also known as) Mâdhava-mahâdhirâja. Then the record proceeds with the genealogy thus:—His son, inheriting the qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorisms, was Mâdhava-mahâdhirâja.

44. His son, possessed of the qualities of his father and grandfather, of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarma-mahâdhirâja. His son was the illustrious Vishṇugôpa-mahârâjâdhirâja. His son, purchaser of the kingdom with the price of his strength of arm and valour, always ready to extricate the ox of virtue sunk in the mire of the power of the Kali age, was Mâdhava-mahâdhirâja. His son, the beloved sister's son of Krishṇavarma-mahâdhirâja—a sun in the firmament of the Kaḷamba family, of a mind filled with great learning and modesty, possessed of pre-eminent irresistible prowess, worthy of being reckoned first among the learned, was the illustrious Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, whose first name was Avinîta. His son, possessed of the three constituents of regal power spreading everywhere, causer of bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifices of battles at Andari, Âlattûr,

Purulaṛe, Pernagara and other places, author of a commentary on the fifteenth *sarga* of the Kirâtârjunîya, had Durvinîta as his first name. His son, whose pair of lotus feet were rendered yellow by the stream of nectar from the garlands on the crowns of arrogant kings vanquished in battle, had Mushkara as his first name. His son, of a clear understanding resulting from the study of the fourteen branches of learning, specially skilled among those who expound and practise the science of politics in all its branches, a rising sun in dispelling the mass of darkness his enemies, had Śrîvikrama as his first name. His son, with his broad chest bearing brilliant tokens of victory in the shape of (scars of) wounds received in many battles by the strokes of the thunderbolts the tusks of lusty elephants, versed in the meaning of all sciences, accomplisher of the three objects of human life, of blameless conduct, of daily increasing glory, had Bhûvikrama as his first name. This king; named Śrîvallabha, obtainer of the goddess of fortune by his victories in a hundred battles, conquered king Pallavêndra in a battle (at the place) named Vilanda rendered terrible by the dust from the feet of hundreds of elephants intoxicated by drinking the streams of blood issuing from the broad chests of warriors struck asunder by various kinds of weapons. His younger brother, with his lotus feet illumined by the rays of the suns the jewels on the tops of the diadems of bowring kings, the self-chosen lord of Lakshmi, beloved by the good, was named Nava-Kâma, his fame in destroying the hosts of his enemies being the theme of song. He, Koguṇivarma-mahârâjâdhirâja, had also another name Śivamâra.

45. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, and groups of elephants; Bhîma-kôpa (terrific in anger); captivator of the glances of young women skilled in the art of love; Lôka-dhûrta (captivator of the world); obtainer of complete victory at the head of many arduous battles; a lion to the herd of elephants his enemies; Râja-kêsari (a lion among kings),—was Koguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Śrîpurusha as his first name. Ever victorious is the crest-jewel of kings, king Śrîpurusha, a brilliant sun in illumining the clear firmament of the Ganga family, a terror to enemies, doer of good, protector of the virtuous path, possessor of a good kingdom, resplendent with excellent qualities in the assembly of kings. To women Cupid, in the use of the bow Daśaratha's son (Râma), in valour Jâmadagnya (Paraśurâma), in great wealth Baḷâri (Indra), in great glory the sun, in ownership of property Kubêra, possessor of well-known power, creator (*otherwise* benefactor) of all living creatures, a Prajâpati (therefore) created by Brahma,—thus do poets praise him every day. The interior of his palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day. His son, a sun in the sky of the celebrated pure Ganga family, was Koguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Śivamâra-Dêva as his first name and Saigoṭṭa as another name, and whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother, whose breast was embraced by the lady Victory and who cut short the (evil) course of the Kali age, was Vijayâditya. Though possessed of great (kingly) qualities praised in the assembly of kings in all the earth, this devout and loving (prince), owing to the assemblage of virtues in him, considered, like Bharata, the earth (or kingdom) of his elder brother as his wife not to be approached without reproach. His son, brightening the circuit of the whole earth with the mass of fame of his victory brilliant like the rays of the moon, with his high breast embraced by the goddess of Sovereignty of all the countries conquered by him, was Satyavâkya Koguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râchamalla as his first name, and whom people describe as Karṇa in making gifts, as Śêsha in bearing up the burden of the earth, as Arjuna in war, as an ocean in profundity, as a powerful submarine fire in drying up the ocean the evil deeds of the Kali age, as a strong rampart of adamant in protecting refugees, and as Brahma in maintaining (the world).

46. His son, with his mind resembling a bee at the pair of lotus feet of the adorable Arhat-bhaṭṭâraka, was Nîtimârga Koguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Ereganga-Dêva as his first name. In the rainy season of a terrible battle fought at Râjâṛâvaḍi accompanied with initial rain-drops of arrows shot from the bow, lightning of fierce swords, dark clouds of infuriated elephants, high winds of horses, and streams of blood, this eminent king defeated with ease his powerful enemies. The Vallabha army, terrible with towering elephants and horses, which

was commanded by the Pallava, Râshṭrakûṭa, Kuru, Mâgadha, Mâḷava, Chôḷa, Lâṭa, ? Samvalla and Chalukya kings and others, he caused to fall down in battle together with the tears of their wives. His son was Satyavâkya Kongaṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râjamalla-Dêva as his first name. These are the Vangas, the Paunḍras, the Magadha and Kôsala kings, and these the Kâḷinga, Ândhra and Dramiḷa kings with their allies, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sâmiya battle. His younger brother, conqueror of the invincible Râjarâja, was Bûtugêndra, who, as Vishṇu Mura and as Indra . . . . , conquered his enemy Mahêndra in Biriyûr and Sûṟûr, as also in the Sâmiya battle. The fire at the destruction of the world in anger, a celestial tree in liberality, a Manmatha to women, a Brahma in learning, a Pâlakâpya in the science of elephants, he overcame in battle the Kongas who resisted his tying up of the elephants and in accordance with the ancient method mentioned in ? Panchavâri captured, single-handed, hundreds of elephants which were difficult to catch.

47. To him, a devout Jaina, also known as Guṇaduttaranga, who kept at a distance all the stain of the Kali age, by merely hearing whose name arrogant kings lost their pride, and who was possessed of truthful speech and conduct as enjoined by the purport of all sciences, and to Chandrobbalabbâ, daughter of the favorite of earth and fortune Amôghavarsha-Deva, a handsome-limbed beautiful lady, the outcome of many blessings, the source of the channel of good fortune, the abode of prosperity, modesty, fame and all virtues, versed in dancing and other accomplishments, was born a son, king Ereganga, a treasury of speech. As the new moon waxes daily with increasing digits, so he grew with daily increasing knowledge of the arts, and was crowned as Ereyappa by his uncle Râjamalla-Dêva. In a battle-field which was soaked with the blood issuing from the elephants falling under the stroke of his sword like mountains struck by the thunderbolt of Indra, and in which demons and *piśâchas* closely followed dancing headless trunks amidst the roars of goblins, the sky and the earth became as it were Pâpanâśa through showers of blood. In that battle he slew Mahêndra, as Indra Baḷa; and, capturing speedily Sûṟûr, Nâḍugâṇi, Miḍige, Sûḷiśaiḷêndra, the lofty Tippêṟu, Penjaṟu and other impregnable fortresses, brought down the pride of their owners. By him—a Bharata in the arts of singing, instrumental music and dancing and in other minor arts, an authority to great grammarians, walker in the path of politics (or morality) illuminated by the jewels of all charming qualities, whose pair of lotus feet were rubbed by the foreheads of all feudatories, and by plunging into and emerging from the milk ocean of whose spreading fame resembling the cluster of rays of the autumnal moon, the stain of Kali was distroyed—was the earth protected without any obstruction. He was Nîtimârga Kongaṇivarma-dharma-mahârâjâ-dhirâja paramêśvara, who had Ereganga-Dêva as his first name. He was also known as Komaraveḍenga.

48. To him, whose pair of feet were rendered red by the rays of the gems in the crown of king Brahma, and to his queen Jâkâmbâ, daughter of king Nijagali of the pure Châḷukya family, was born a son, king Satyavâkya. This intelligent prince learnt in his early age the science of politics, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-śâstra, Itihâsas and Purâṇas, dancing, singing and instrumental music. When he entered the battle-field armed with his sword, the Andhras entered mountain caves, the Śakas the ocean, the Pâṇḍyas . . . . . , the Simhaḷas . . . . holes, the Kêraḷas the nether world, and the Pallavas the mouth of Yama. He was Satyavâkya Kongaṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Narasimha-Dêva as his first name. He was also known as Bîraveḍenga. His younger brother, punisher of hostile kings, had Râjamalla as his first name; and, being a walker in the path of politics (or morality) of former kings, had also another name Nîtimârga. Slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single scent elephant, king Râjamalla conquered and put to flight the Noḷamba Aṇṇiga in the famous Kottamangaḷa battle, and, taking pity on the trembling enemy, took him under his protection. He was Nîtimârga Kongaṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râjamalla as his first name. He was also known as Kachcheya-Ganga. His younger brother, Bûtuga, possessed of wealth acquired by his own arm, went to king Baddega in the Ḍahâḷa country, and then married his

daughter, along with the maiden Speech, according to the prescribed rites, at Tripuri. The fierce Bûtuga, conqueror of the host of his enemies, who through his valour ranked first in the enumeration of kings,—on Baddega going to heaven to seize the sovereignty of Indra, *i.e.*, on the death of Baddega, took elephants, horses, white umbrellas and the throne from the possession of Lallêya and gave them to king Krishṇa. Further, from this fierce king Ganga-Gângêya, did not Kakka-Râja, lord of Achalapura, enter the mouth of Yama?; did not Dantivarma, named Bijja, obtain in war the state of living in the forest (*otherwise* had he not to flee back to his Vanavâsi)?; did not Ajavarma, lord of Śântala (?the Śântaras), become quieted?; did not Dâmari, lord of Nuḷugugiri, obtain the breaking of his pride?; and did not Nâgavarma tremble with fear? Having conquered king Râjâditya, who was proud of his array of elephants; having driven out Êmagaṇḍuga from (his) country; and having burnt Tanjâpuri, Naḷkêḷo and other fortresses; this Ganga-Nârâyaṇa gave to Krishṇa lordly elephants, horses and great wealth. This king Jayaduttaranga cleft open the frontal globes of the lordly elephants the arrogant false disputants of the *ekântamata* (Buddhism) with the thunderbolts the arguments based on the scriptures. He was Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Bûtugu as his first name. He was also known as Nanniya-Ganga.

49. To him, a touchstone to poets, and to Rêvakanimmaḍi, also known as Châgaveḍengi, daughter of the virtuous Baddega-Dêva, was born a son named Maruḷa. This prince, of exceptional skill in politics, married the daughter of the destroyer of the host of his enemies, Krishṇa, whose lotus feet were bowed to by the Magadha, Kaḷinga, Pâṇḍya and Chôḷa kings. He also obtained from the affectionate emperor Krishṇa an umbrella called Madanâvatâra, never obtained by any other king. With his mind resembling a bee at the lotus feet of Jina, like a lake an asylum of all royal swans (*otherwise* prominent kings), of a fame pervading and illumining the points of the compass, Kîrti-Manôbhava (a Manmatha in fame), he was known as king Ganga-mârtaṇḍa owing to his attachment to the lotus final beatitude, as Nîtimârga owing to his conduct which was extolled by poets, as Ganga-Chakrâyudha owing to his destruction of mighty enemies, and as Kâmaḍa owing to his affection to the helpless and the fulfulment of their desires. Fond women, on seeing him, think thus: "Our designation Kâmâ has now become fruitful." Victorious is Ganga-Chakrâyudha, an ocean of true virtues, whose purity is lovingly praised by the pure, poetry by great poets, liberality by suppliants, valour by the Kêraḷas, the Chôḷas and the Pâṇḍyas, policy by statesmen, and virtue by the virtuous. He was Nîtimârga Konguṇivarama-dharṇa-mahârâjâdhirâja paramêśvara, who had Puṇuseya-Ganga as his first name and Kaliyuga-Bhîma as another name.

50. His younger brother, protecting the world as the lion the forest, adorning the circle of the earth as the swan the lotus garden, of a fame resembling that of the kings of the Kṛita age, was Mârasimha, celebrated for (the strength of) his arm. He, of renowned prowess, was in his boyhood like a young lion created for breaking the pride of the elephants his enemies. When this king Guttiya-Ganga prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desired his alliance. An example of righteous conduct to friends, protector of those overcome with fear, respectful to gurus, sender of enemies to heaven, giver of enjoyment to women, bestower of dignity on [illegible], obedient to teachers—such was king Ganga-chûḍâmaṇi and therefore beloved by all. By his great learning he was like a prodigy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the assemblage of bards; and by his distinguished truthfulness he was like Yudhishṭhira in the minds of all. The Brâhmaṇas reciting *mantras* in front of him; who was accoutred for war, who had a smiling face, who subdued by his valour his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battle-field. By him—who was like a bee at the lotus feet of Jina, who washed out all taints with the water of the daily bath of Jina, who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature, who was skilful in the management of horses and elephants, and whose good government was the theme of praise of the four castes and orders regulated by his

remarkable intellect matured by an investigation of all the Itihâsas and Purâṇas—may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed!

51. The crest-jewel of heroes king Krishṇa-Râja-Dêva, who took possession of the whole Chôḷa country, who brought under his control Simhaḷa and other various islands and the Kêraḷa, Pâṇḍya, Kônga, Kaḷinga, Kôsaḷa and other countries, and whose breast was embraced by the goddess of Victory, when setting out on an expedition to the north with the desire of conquering Aśvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning Mârasimha as the ruler of Gangapâḍi, on the grounds that he was quite worthy of union with the goddess of the Ganga kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of sporting in the lake the battle-field adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warrors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favorite of Lakshmi like Vishṇu, dear to Umâ (*otherwise* fame) like Śiva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Krishṇa-Râja) able to bear up the burden of his kingdom. Such was Ganga-maṇḍaḷika Satya-vâkya Kongunivarma-dharma-mahârâjâdhirâja, supreme lord of Kôḷâḷapura, lord of Nandagiri, Chaladuttaranga Mârasimha-Dêva.

52. Born in the *agrahâra* named Pippaḷa which was an ornament to the forehead of the lady Varâṭa-dêśa of the north; of the Pârâśara-gôtra; a Chaḷuki-vaḍicha-charaṇa; of a mind purified by devotion to the practice of Vêdic study, Vêdic teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, ablution, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his *karma* burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upanishads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra's heaven and final beatitude; like a rutting elephant gratifier of the bees the suppliants by the stream of ichor his gifts;—was Śrîdhara-bhaṭṭa. His son, gratifier of gods and *pitris* by his daily and occasional rites; filler of the earth, the sky and the circle of the regions with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the Brâhmaṇas fed at his sacrificial sessions; quencher of the fire of enemies' valour with the water of the edge of his sword; causer of delight to the lord of the Varâṭa country, by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vîra full of unparalleled daring;—was Ayyapa-bhaṭṭa. His son, who had Munjârya as his first name, was Vâdighanghaḷa-bhaṭṭa, a treasury of the jewels of wisdom, a mine of the pearls of intellect. With very little effort and labour on his part all learning came to him in a very short time as though it had been made ready in his previous birth. For instance, ? author of a grammatical system free from doubt and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the Lôkâyata, Sânkhya, Vêdânta and Bauddha systems of philosophy, and in Jainism he became celebrated as Vâdighanghaḷa. He was besides an eminent poet. Like a sun on the eastern

mountain *syâdvâda* (Jaina doctrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of Vâdighanghaḷa on the earth. His eloquence in the exposition of literature made king Ganga-Gângêya, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in politics induced the learned men of Vallabha-Râja's capital to show him great honour which showed to the world his greatness and remarkable scholarship; and his counsel to Krishṇa-Râja, which enabled him to enjoy the embraces of the ladies of the points of the compass (*i.e.*, to conquer all regions), procured for him the king's esteem along with that of all his *maṇḍaḷikas* and *sâmantas*. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intentness in worshipping the lotus feet of Jinêśvara, his diligence in making gifts to sages and Brâhmans, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him.

53. To him, Vâdighanghaḷa-bhaṭṭa, the Ganga-maṇḍaḷika, Maṇḍaḷika-Tri-ṇêtra, king Mârasimha, on Wednesday the fifth lunar day of the bright fortnight of the month Chaitra in the year Rudhirôdgâri corresponding to the Śaka year 884, granted, with pouring of water, as *śruta-guru's* (religious teacher's) fee, the village named Bâgiyûr included in the Baḍagare Three-hundred of the Pûnâṭu Six-thousand in Gangapâṭi. The income of the village was 20 *ǫadyâṇas* in cash and 12 *khaṇḍugas* in grain. Then follow details of boundaries of the village. After five usual final verses the record closes with these sentences:—He who violating *dharma* for gain or through greed or ignorance confiscates this *agrahâra* named Bâgiyûr granted by king Marasimha, shall be guilty of the five great sins condemned by the whole world; and he who maintains it shall acquire *dharma*, long life, merit and fame.

54. Such are the details given in this unusually long Ganga grant, the latest yet discovered of the dynasty. Before proceeding to remark on the new items of information furnished by it, it is desirable to exhibit the genealogy of the Gangas as given in it, as it may be looked upon as almost complete, there having been only two or three steps more before the dynasty was subverted by the Chôḷas.

GANGA GENEALOGY ACCORDING TO THE PLATES OF MÂRASIMHA.

Koṅguṇivarma-dharma-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâraka

1 Mâdhava-mahâdhirâja I
Jaya-bhûshaṇa

2 Mâdhava-mahâdhirâja II

3 Harivarma-mahâdhirâja

4 Vishṇugôpa-mahârâjâdhirâja

5 Mâdhava-mahâdhirâja III

Koṅguṇivarma-dharma-mahârâjâdhirâja-paramêśvara (or briefly K. D. P.)

6 Avinîta

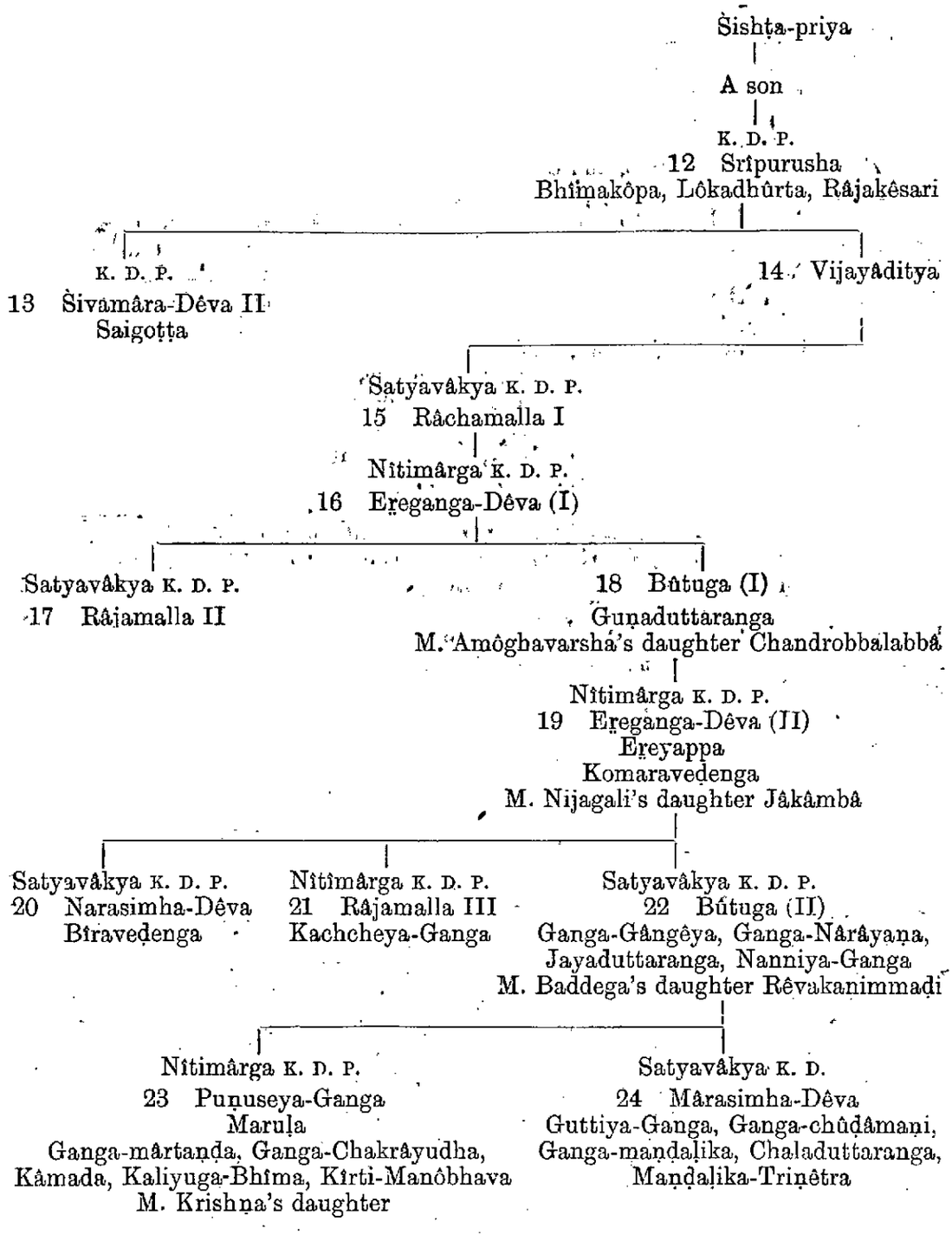
7 Durvinîta

8 Mushkara

9 Śrîvikrama

10 Bhûvikrama
Śrîvallabha

Koṅguṇivarma-mahârâjâdhirâja I
11 Nava-Kâma
Śivamâra I



This genealogy is mostly identical with that given in several of the published grants. The points however in which it differs from that given in some may be noted here. Unlike the present grant, the Sûḍi plates of Bûtuga (*Epi. Ind.*, III, 158) state that 11 was the son of 10, that 12 was the son of 11 and that 21 and 22 were the sons of 20. The Vaḷḷimalai rock inscription of Râjamaḷḷa I (*Epi. Ind.*, IV, 141) also makes 12 the son of 11. The mention of 12 as the son of 9 in the Narasimharâjapura plates (last year's *Report*, para 61), unlike the majority of the published grants, has to be looked upon as a mistake. Like the present grant, the stone inscription EC, VIII, Nagar 35, of 1077, mentions 20, 21 and 22 as brothers. It is worthy of note that from 15 onwards to the end, omitting 18, the titles Satyavâkya and Nîtimârga are regularly applied to alternate kings. According to this grant Ereyappa (19) was a Nîtimârga, as also his second son Râjamalla (21).

55. As stated in para 42, the plates of Mârasimha are partly similar in contents to the Keregôḍi-Rangâpura, the Narsâpûr, the Gaṭṭavâḍi and the Sûḍi plates. Some of the new facts given in them may now be noticed together with any peculiarities not observed in other grants. The first king is called Mâdhava. The same is the case in a nearly contemporaneous stone inscription at Lakshmêśvar (*Ind. Ant.*, VII, 107), of 968, and in some later records in the Shimoga District, Nagar 35, of 1077, and Shimoga 4, of 1122, which however make Mâdhava, the younger brother of Daḍiga to whom a few steps in the pedigree are prefixed. It is also stated in the present record that Mâdhava obtained greatness by following the Jaina doctrine, that he severed the stone pillar by favour of the Jaina teacher Simhanandi and that his head was adorned with a frontlet made of *karṇikâra* flowers. Shimoga 4 likewise states that Simhanandi presented him with a sword and procured for him a kingdom, and that he placed on his head a coronet of *karṇikâra* flowers. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. The Udayêndiram grant of Hastimalla, of about 920, states that the Ganga lineage owed its greatness to Simhanandi. Nagar 35 and 36, of 1077, say that he made the Ganga kingdom and Śravaṇa Belgoḷa 397 (New Edition), of 1178, tells us that he was the creator of the Ganga kingdom. In an old commentary on the Jaina work Gommaṭasâra, it is stated that the Ganga family prospered by the blessing of this sage. The present grant seems to apply the title Jayabhûshaṇa to Mâdhava. It does not say that Vishṇugôpa was a devotee of Nârâyaṇa, nor does it say that Mâdhava, his son, was a worshipper of Tryambaka. Besides Bhîmakôpa two other titles, Lôkadhûrta and Râjakêsari, are applied to Śrîpurusha. As in the Gaṭṭavâḍi plates, it is stated of Vijayâditya that he, like Bharata, refrained from enjoying the kingdom of his elder brother; of Râjamalla II that he distinguished himself in the battle of Sâmiya; and of Bûtuga I that he defeated Mahêndra at Biriyûr, Sûrûr and Sâmiya and captured elephants after routing the Kongas who opposed him. With regard to the capture of elephants by Bûtuga I, it is interesting to note the statement that the capture was effected according to the ancient method mentioned in Panchavâri which is probably a work on elephants. Ereyappa had the title Komaraveḍenga, married Jâkâmbâ the daughter of king Nijagali of the Châlukya family, and captured the impregnable fortresses of Sûrûr, Nâḍugâṇi, Miḍige, Sûḷiśaiḷêndra, Tippêru and Penjaru. He had three sons: Satyavâkya Narasimha-Dêva with the title Bîraveḍenga, Nîtimârga Râjamalla (III) and Satyavâkya Bûtuga II. Râjamalla defeated the Noḷamba king Aṇṇiga in the battle of Kottamangala. As regards Bûtuga II, it is stated that he went to king Bâddega in the Ḍahâḷa country and married his daughter at Tripuri; that on the death of Baddega he rescued the throne from Lallêya and gave it to king Krishṇa; that he killed Kakka-Râja, lord of Achaḷapura, and defeated Dantivarma *alias* Bijja of Banavâsi, Ajavarma, the Śântara king, Dâmari, lord of Nuḷugugiri, and Nâgavarma; that he conquered king Râjâditya, drove out Êmagaṇḍuga from his country, burnt the fortresses of Tanjâpuri and Nâḷkêḷo, and gave lordly elephants, horses and great wealth to Krishṇa; and that he confuted the arrogant disputants of the *ékânta-mata* (Buddhism). Many of these details about Bûtuga are also given in the Sûḍi plates which, I venture to think, have been declared spurious on very weak grounds. In them though Achaḷapura is mentioned as Aḷachapura, probably by a slip of the engraver, Nâḷkêḷo of the present grant is correctly given as Nâḷkôṭe. The capture of Tanjâpuri is also mentioned in the Karhâḍ plates of Krishṇa III (*Epi. Ind.*, IV, 280). Bûtuga's consort Rêvakanimmaḍi had the title Châgaveḍangi. Maruḷa's first name was Puṇuseya-Ganga and his titles Ganga-mârtaṇḍa, Ganga-Chakrâyudha, Kâmada, Kaliyuga-Bhîma and Kîrti-Manôbhava. He married Krishṇa's daughter and obtained from him an umbrella called Madanâvatâra which had never been obtained by any other king. In the Gaṭṭavâḍi plates and in Kannaḍa literature (see my Introduction to Nâgavarma's *Kâvyâvalôkanam*, p. 43) the title Kâmada is applied to Ereyappa, grandfather of Maruḷa. From the Hebbâḷ inscription of Mârasimha (*Epi. Ind.*, IV, 350) we may infer that the name of Krishṇa's daughter was Bijabbe. The fact of Maruḷa obtaining the umbrella Madanâvatâra from Krishṇa is also mentioned in Nagar 35. With regard to Mârasimha it is stated that king Krishṇa, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning him as the ruler of Gangapâḍi.

56. It is interesting to note that the donee was an eminent scholar of varied learning, honored by several kings. He was the teacher of Bûtuga, an instructor in politics in Vallabha-Râja's capital, a councillor of Krishṇa III and the *śruta-guru* or religious preceptor of Mârasimha. He was a Jaina, though his grandfather appears to have been an orthodox Brâhman. His father, though a Brâhman, was also a great warrior causing joy to the king of the Varâṭa country by his valour. The donee was apparently the author of some grammatical work, as he is stated to have introduced a system of grammar free from doubt and coutroversy. It is curious to observe that the village granted by Mârasimha was the same as the one granted by Harivarma (see para 38) to Daramôdarà-bhaṭṭa, who was, again, of the Chaḷukivaḍicha family like the donee of the present grant.

Ganga pedigree.

57. It may not be out of place to make a few remarks here about the Gangas and their chronology in the light of some of the discoveries recently made. Oriental scholars are aware of the countroversy between the late Dr. Fleet and Mr. Rice with regard to the genuineness of the numerous Ganga grants published in the *Indian Antiquary* and the *Epigraphia Carnatica*. Dr. Fleet pronounced the whole series spurious, some of them at any rate on very weak grounds, and other scholars have simply followed suit. He also stated that the genealogy given in the grants was fictitious. Fortunately for the Gangas, the Penukoṇḍa plates came to light and Dr. Fleet admitted their genuineness and said "My conclusions about it (the grant) are that we have here at last a genuine early Ganga record" (*J. R. A. S.* for 1915, 472). This grant confirms with a slight difference in one detail the first three steps of the pedigree given in the other grants. My discovery of the date 437 for the accession of the Pallava king Simhavarma, probably the second of that name, (see my *Reports* for 1909 and 1910), has, along with the palæographical evidence, led Dr. Fleet to assign the date 475 to the Penukoṇḍa plates. The Vaḷḷimalai rock inscription of Râjamalla I (*E. I.* IV, 141) confirms with the exception of one detail four steps from Śivamâra I as given in the other grants. The Manne plates discovered by me (*Report* for 1910) give 817 as the date of accession of Râjamalla I. On palæographical grounds also the Vaḷḷimalai inscription may be assigned to about the same period. A stone inscription of Śrîvikrama, father of Śivamâra I, has also been discovered (*Report* for 1917, 38). I have also discovered several genuine Ganga grants and published them with facsimiles in my Reports from 1910 up to the present time. About two of them, namely, the Gummareḍḍipura plates of Durvinîta (*Report* for 1912) and the Meḷekôṭe plates of Mâdhava (*Report* for 1910), Dr. Fleet wrote to me thus in 1913: "It (the Gummareḍḍipura grant) may quite possibly establish the existence of a Ganga king named Durvinîta; and even if it should recite and establish all the early pedigree which I regard as fictitious, it would not thereby establish the authenticity of certain records, asserting that pedigree, which are palpably spurious. On the side of its being a genuine early record, there are, of course, the points which you have stated in your Report. But there are other points in it, and about it, on the other side, too. The question is a complex one, requiring much thought. For palæographic reasons, it was certainly not written before about A. D. 650; that is, at least a century later than the time to which you refer it. A similar remark applies to the Meḷekôṭe plates of Mâdhava which you refer to about A. D. 400." It will thus be seen that he was almost inclined to admit the genuineness of these grants, though he differed from me about their period. This was, it must be remembered, before the discovery of the Penukoṇḍa plates. Since his lamented death, I have discovered these genuine Ganga grants—the Beṇḍigânhalli plates of Vijaya-Krishṇavarma (*Report* for 1915), the Uttanûr plates of Durvinîta (*Reports* for 1916 and 1917), the Tagare plates of Polavîra (*Report* for 1918), the Keregôdi-Rangâpura plates of Râjamalla II (*Report* for 1919), the Narasimharâjapura plates of Śrîpurusha (*Report* for 1920) and the Kûḍlûr plates of Mârasimha of the present *Report*. If Dr. Fleet had lived to see these grants also, he would certainly have changed his opinion about the pedigree cited in the Ganga grants being fictitious. In fact, there were only a few intermediate steps from Mâdhava (III) to Śrîvikrama that had to be admitted, those above and below these having already been confirmed by admittedly genuine records on copper and stone. The late Dr. Hoernle, in a letter dated 20th December 1912, wrote thus about the Gummareḍḍipura record of Durvinîta: "I must say that the appearance of the characters as seen on your facsimile *does* suggest

genuineness." Another scholar in England wrote thus about the Uttanûr plates of Durvinîta: "The plates of Durvinîta are, no doubt, most important. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archæological Department in connection with this dynasty will always be remembered to its credit." The Islâmpûr plates of Vijayâditya (*E. I.*, XII, 48), which are unobjectionable on palæographic grounds, have been pronounced spurious by Professors Sten Konow and Pathak on account of some errors of orthography. Several of the Râshṭrakûṭa and other grants which are accepted as genuine are full of such errors.

58. It must not be understood from the concluding remarks of the previous para that I consider every one of the published Ganga grants to be genuine. Far from it. To be admitted as genuine, they have to stand certain well-known essential tests, and if they miserably fail, then we are at liberty to stamp them as spurious. Such appear to be the grants of Harivarma referred to in paras 38 and 39 above. A great difficulty with the Ganga grants, especially the earlier ones, is that they are either wrongly dated, such as the grants of Harivarma, or not dated at all. The only exception is the Merkâra grant, of 466, which, on palæographic and other grounds, Dr. Fleet considered to be spurious. The specific dates assigned by Mr. Rice to Avinîta and Durvinîta are based on the date of the Merkâra grant and on his supposition that the word *vijaya* in the Mallôhalli grants (E C, IX, Doḍḍa-Ballâpûr 67 and 68), which really means 'victorious', stands for the cyclic year of that name. These dates are therefore not tenable. As stated in my last *Report*, p. 48, the work *Avantisundarîkathâ*, discovered by the Madras Oriental Manuscripts Library, gives a clue to the period of Durvinîta. In the introductory chapter it says that Bhâravi stayed for some time at the court of Durvinîta and that he was a contemporary of Vishṇuvardhana, evidently the first Eastern Châlukya king, and of Simhavishṇu, the Pallava king of Kânchi. Briefly, the account given of Bhâravi runs thus:—In the city of Kânchi in the south of India ruled a king of the Pallavas named Simhavishṇu who was a great patron of learning. One day a stranger appeared before him and recited a Sanskrit verse in praise of the Narasimha incarnation of Vishṇu. On hearing the lofty sentiments expressed in the verse the king enquired of the stranger who the author of the verse was. He replied thus: "In the north-west there is a town named Ânandapura, the crest-jewel of Ârya-dêśa, from which a family of Brâhmans of the Kauśika-gôtra migrated and settled at Achalapura. Nârâyaṇasvâmi, a member of this family, had a son named Dâmôdara, who became a great scholar and was known as Bhâravi. He became a friend of king Vishṇuvardhana. On one occasion he accompanied the king on a hunting expedition and while in the forest had to eat animal flesh. To expiate this sin he set out on a pilgrimage and finally settled in the court of Durvinîta. He is the author of this verse." On hearing this account the king, desirous of seeing the poet, invited him to his court. The poet caused great joy to the king by reciting his poems. The king gave him a respectable dwelling to live in and supplied all his wants.

Ganga chronology.

This extract establishes the contemporaneity of the Pallava king Simhavishṇu, the Ganga king Durvinîta and the Eastern Châlukya king Vishṇuvardhana (I). This connection of Durvinîta with Bhâravi affords a clear explanation of the statement in most of the grants that Durvinîta was the author of a commentary on the 15th *sarga* of Bhâravi's Kirâtârjunîya. The period of Durvinîta, according to the newly discovered work, will thus be the first half of the 7th century. And this is exactly the period assigned to the Gummareḍḍipura plates of Durvinîta by Dr. Fleet (see previous para) on palæographic grounds. Durvinîta had a long reign of more than forty years; his period may be taken to be 605 to 650. Taking this as the basis we have to adjust the periods of the earlier kings. There will be no difficulty in this if we take Avinîta to be the sister's son of the Kadamba king Krishṇavarma II. With regard to the later kings, my discovery of the date 788 in a stone inscription of Śrîpurusha (*Report* for 1918, para 76) will serve as a landmark. According to some of his published grants, 788 would be the 62nd year of Śrîpurusha's reign. This need not be considered an impossible length for a reign, for Amôghavarsha I had one as long. Further, it is almost certain that his father did not reign. In these circumstances the chronology suggested by Professor

Jouveau-Dubreuil on page 107 of his *Ancient History of the Deccan* appears to be reasonable and may be provisionally, adopted. His separation of the Gangas into two dynasties, namely, the Paruvi and the Talkâḍ, is rather ingenious. Collateral branches of the Ganga dynasty are referred to in some records, *e.g.*, the Chikballâpur plates (*Report* for 1914) mention a branch, a member of which, named Jayatêja, was ruling in 810 and the Narasimharâjapura plates of Śrîpurusha (last year's *Report*) mention a chief of the name of Nâgavarma who belonged to the Pasiṇḍi-Ganga family. But the Paruvi dynasty of the Gangas does not seem to be alluded to as such in any published record. The suggestion is, however, useful as it removes some difficulties in the allocation of some of the earlier kings.

The Vaidumbas.

59. A fragmentary *vîragal* at Châmalavârapalli, Bâgepalli Taluk, mentions a Vaidumban with the epithet? *raṇântakan* (a Yama in war). It appears to refer to some battle, but the details are gone. A *vîragal* at *bêchirâkî* Yerraguḍi of the same Taluk (E C, X, Bâgepalli 62) refers itself to the reign of a Vaidumba-mahârâja with the title *Gaṇḍa-Triṇêtra* and mentions a battle between him and the Noḷambas. The present record probably refers to a similar battle. Its period may be about 900.

The Cholas.

60. There is only one record relating to the Chôḷas: a Tamil inscription referring itself to the reign of Kulôttunga-Chôḷa I, engraved on the back of the image of Ânjanêya in the Ânjanêya temple at Chêḷûr, Bâgepalli Taluk. The epigraph is fragmentary owing to the image having been carved out of the inscribed stone, as stated in para 12 above. It contains only a portion of the historical introduction beginning *puṉal śûḻnda puṇari* and is dated in 1084. It records that in the 15th year of the reign of the emperor Kulôttunga-Śôḷa-Dêvar, who destroyed by his prowess in war . . . . . , who took simultaneously the two countries Śingaḷam (and Ganga-maṇḍalam), and who was graciously seated on the throne of heroes along with Puvani-muḻud-uḍaiyâḷ, while his valour and liberality shone like his necklace and the garland of flowers on his sacred shoulders and while his enemies prostrated themselves on the ground, some one (name gone) of the Kâśyapa-gôtra, a resident of Śêlûr in Koyyakkuṟai-nâḍu of Iraṭṭapâḍikoṇḍa-Śôḷa-maṇḍalam, granted some lands (specified) in Śôḷaśamuttiram to the temple of . . . . . mam-uḍaiyâr at Śêlûr. He also granted 200 *kuḻis* as *paṭṭa-virutti* and 50 *kuḻis* to Âḻvân. One Śôḷavichchâdara, probably an officer, is also mentioned.

Vijayanagar.

61. There are about 10 records of the Vijayanagar period, beginning in the reign of Dêva-Râya II and ending in the reign of Venkaṭapati-Râya I. They cover a period of nearly 150 years from 1435 to 1589. Two of the records are copper plate inscriptions of Dêva-Râya II and Venkaṭapati-Râya I.

Dêva-Râya II.

62. The plates of Dêva-Râya II, referred to in the previous para, are three in number, each measuring 9¾″ by 6¾″, engraved in Nâgari characters. They bear the date 1435 and are in the possession of Mr. H. Srinivasa Jois, Clerk, Assistant Commissioner's office, Chitaldrug. The language is mostly Sanskrit. After obeisance to Gaṇapati and invocation in separate verses of Śambhu, Gaṇapati and the Boar incarnation of Vishṇu, the record proceeds to give the pedigree of Dêva-Râya II thus:—In the race of the Moon arose king Harihara, a combination, as it were, of Hari and Hara. During the rule of Harihara, an equal of Indra, possessed of a conduct worthy of the Kṛita age, the sport of Kali lost its vigour. His son, valiant like Râma, a Kârtavîrya in punishing the wicked, was Dêva-Râya. His son, virtuous like Yudhishṭhira, a devout worshipper of Śiva, was king Vijaya. To him, as Pârvati to Śambhu and as Lakshmi to Vishṇu, Nârâyaṇi became wife. To them was born, as Kumâra to Śiva and Pârvati, Dêva-Râya, a Manmatha with a body. A Dharmarâja in virtue, a Karṇa in liberality, a Bhîma in destroying enemies, and a Vijaya (Arjuna) in winning victory,—Dêva-Râya was, as it were, a combination of Kunti's sons, created by Brahma. He exhibited the prowess of a

lion in hunting rutting elephants. His younger brother was the great archer Vijaya-Râya, (also) celebrated as Dêva-Râya. After describing Dêva-Râya II 's glory in a few verses and stating that his city, named Ghanaśaila, had to its east a rich and prosperous country, the inscription records that on the fourth lunar day which was the day of Karkaṭa-sankrânti of the bright fortnight of Ashâḍha in the year Râkshasa corresponding to the Śaka year reckoned by the sentiments, the arrows, the qualities and the moon (1359), in the presence of Virûpâksha, the king granted, with all the usual rights, the village Kannênahaḷḷi near Dêvabeṭṭa, situated to the south of Hagaharya in Hagaharya-sthaḷa of the Râyadurga kingdom, giving it another name Pratâpadêvarâjêndrapura, to the knower of the purport of the Vêda, Vêdânta, and all sciences, proficient in grammar, logic and philosophy, slapper on the cheek of proud disputants, worshipper of Vishṇu, Lakshmîdharârya of the Harita-gôtra, Âpastamba-sûtra and Mâmilava family, son of Panchi-bhaṭṭa. And Lakshmîdharârya, forming the village into 160 *vṛittis* or shares, retained 30 for himself and bestowed the remaining *vṛittis* on learned Brâhmans of various *gôtras*, *sûtras* and *śâkhâs*. Then follow details about the donies. It is also stated that 10 *vṛittis* were set apart for the god Śrînivâsa of Tirupati and 3 for the god Virûpâksha of Hêmakûṭa (Hampe). After giving details of boundaries of the village in Kannaḍa the record mentions certain grants (specified) made to the treasurer Râmachandroḍeya and the accountant Chaunḍarasa. By order of the king the grant was engraved by Vîraṇa. After five usual final verses the inscription closes with the signature of the king *Śrî-Virûpâksha* in Kannaḍa characters.

63. Two points mentioned in this grant deserve notice: (1) that Ghanaśaila (Penugoṇḍa) was Dêva-Râya II's city or capital and (2) that he had a younger brother Vijaya-Râya who was also known as Dêva-Râya. I do not remember having come across any inscriptions mentioning Penugoṇḍa as the capital of the Vijayanagar kings in the first-half of the 15th century. The statement that Dêva-Râya II had a younger brother of the name of Vijaya-Râya is of great importance as it helps us in explaining a few inscriptions of Śaka 1368, the last year of Dêva-Râya II's reign, which refer to the reigning sovereign as Vijaya-Râya-mahârâya (*Madras Epigraphical Report* for 1907, 83). With regard to these inscriptions, the following observations have been made in the *Annual Report of the Archaeological Survey of India* for 1908, p. 246:—"It is disputed if this king is identical with Vijaya, the son of Dêva-Râya I, or if he is some unknown prince of the first Vijayanagar dynasty; or if, again, Vijaya is only a surname of Immaḍi-Praudhadêvarâya (Mallikârjuna), who was the grandson of Vijaya, and as such, was entitled to be called by that name in accordance with the well-known Hindu custom of naming grandsons after their grandfathers. The last alternative appears to be the most probable one; for, it is unlikely that a father would be ruling as a subordinate of his son or that he would have survived him to succeed once more to the throne. Consequently, Vijaya mentioned in these later records of Śaka 1368 may provisionally be taken to be identical with Mallikârjuna until the contrary is proved by future researches". Now the present record affords a satisfactory explanation in the matter. Vijaya of the inscriptions of Śaka 1368 is none other than the younger brother of Dêva-Râya II mentioned in this record, and there is nothing improbable in the supposition that he may have ruled along with his brother at the close of his reign.

Vijaya-Râya, younger brother of Dêva-Râya II.

Krishṇa-Dêva-Râya.

64. Two fragmentary records copied during the year appear to relate to this king. One of them at Kammaravârapalli, EC, X, Bâgepalli 24, dated 1512, which has now been revised, seems to record a grant by Ahôbalêśvara to some one for having built a tank. The other in the ruined Ânjanêya temple at *bêchirâkh* Chennarâyapalli of the same Taluk is mostly worn, and the portion that can be read merely gives the king's name. The date of the record may be about 1520.

Achyuta-Râya.

65. A worn epigraph on a rock behind the Châvaḍi at Châkavêlu, Bâgepalli Taluk, opens with the statementthat Achyuta was ruling the earth, seated on the jewel throne at Pinugoṇḍa, and seems to record a grant by some mahâmaṇḍalêśvara. Two more fragmentary records, one, dated 1537, in Giḍḍaiya's field at Pillaguṭṭe of the same Taluk, and the other, dated 1539, at the entrance to the Venkaṭaramaṇasvâmi

temple at Mâragânakuṇṭe also of the same Taluk, may be assigned to the same reign. The former records the grant of the village of Kadiri as a *sarvamânya*.

Sadâśiva.

66. An inscription at Shêrkhânkôṭe, Bâgêpalli 82, now revised, states that during the rule of Sadâśiva the mahâ-maṇḍalika . . . . . made a grant, as a *sarvamânya*, of . . . . . in 1558.

Śrî-Ranga-Râya I.

67. An epigraph on a boulder to the north of Timmayyagâripalli, Bâgepalli Taluk, tells us that the village Ammaḍigûru had the surname Śrîrangarâyasamudra. It is probable that the village was so named after Śrî-Ranga-Râya I. The date of the record may be about 1580.

Venkaṭapati-Râya I.

68. A copper plate inscription, dated 1589, in the possession of Mr. Karaṇam Hanumanta Rao of Chintanapalli in the Kalyâṇadurga Taluk of the Anantapur District, received through my Assistant Mr. R. Rama Rao, relates to this king. It consists of 5 plates, each measuring 10″ by 7½″, engraved in Nâgari characters, the language being mostly Sanskrit. Its contents are mostly identical with those of the Dêvanhalli and the Âlamgiri plates (*Report* for 1910, paras 100 and 101); the Nanjangûḍ and the Sarjâpura plates (*Report* for 1917, para 115; and *Report* for 1919, para 93), the Vilâpâka plates (*Epi. Ind.*, IV, 269), and E C, XII, Tumkûr 1, and Chikkanâyakanhalli 39, with regard to the genealogy and details about the kings. Like the Vilâpâka and the Sarjâpura plates and Chikkanâyakanhalli 39, the present record opens with obeisance to Venkaṭêśa and invocation of the two feet of Râma and Vishvaksêna. After the description of the kings it proceeds to record that on the 12th lunar day of the bright fortnight of the month Mâgha in the year Virôdhi corresponding to the Śaka year reckoned by the earth, the moon, the arrows and the earth (1511), in the presence of the lotus feet of the god Venkaṭêśa, the king granted, as a *sarvamânya*, with all the usual rights, three villages, namely, Tûmakuṇṭa, surnamed Krishṇasamudra, situated in Kambadûru-sthaḷa of Kundurpi-sîma in the Râyadurga kingdom, Nilvugalu-Râmâpura, surnamed Tirumalapura, situated in Nûtimaḍgu-sthaḷa of the same *sîma* and kingdom, and Chintalapalli, surnamed Śrîrangavârdhi, situated in Kâmasamudra-sthaḷa of the same *sîma* and kingdom, to the maintainer of the good practices laid down in *śruti* and *smṛiti*, rejoicer in making daily gifts of food, proficient in *âgamas*, *dharma-śâstras* and sciences, worshipper of the feet of Narasimha, the pious virtuous high-souled Singari-bhaṭṭa of the Jâmadagnyavatsa-gôtra, Aśvalâyana-sûtra and Ṛik-śâkhâ, son of Nâga-bhaṭṭa and grandson of Tippârya. Then follow in Kannaḍa details of boundaries of the three villages. By order of the king the grant was composed by Kṛishṇakavi-Kâmakôṭi, grandson of Sabhâpati, and engraved by Vîraṇa-mahâchârya, son of Gaṇapaya. After five usual final verses the record closes with the king's signature *Śrî-Venkaṭêśa* in Kannaḍa characters. It may be noted here that the Âbamgiri plates and Chikkanâyakanhalli 39, which bear the same date as the present grant, were also composed and engraved by the same men

Miscellaneous Inscriptions.

Inscription on a Buddhist image from Nepal.

69. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. As stated in para 13, an inscribed metallic image belonging to Monsieur Clemenceau was sent to me by His Highness the Maharaja for examination and decipherment of the inscription. The inscription, which is in four lines in Nâgari characters and in the Nêwâri language, runs thus:—

Sam 637 Hâguna
vadi 1
Ôm śrî 3 Vajrasatva-pratimâ Vajrâchâryâ śrî-Tala-
ghrikradhana Mayajuni snutya-nâmana dayakâjulô.

The date of the record is the 1st lunar day of the dark fortnight (vadi) of Phâlguṇa (Hâguna) of the year 637. The year given is of the Nepalese era which began in A. D. 880. It therefore corresponds to A. D. 1517. The inscription states that the image represents Vajrasatva and that it was a gift from Talaghrikradhana who was a Vajrâchârya. For an explanation of the terms Vajrasatva and

Vajrâ-châryâ see para 13. Srî 3 means that śrî is to be repeated thrice. The name of the donor Talaghrikradhana is in the third case-ending. Dayakâjulô means that the gift is completed. The two remaining words of the inscription appear to be the epithets of the donor.

70. Of the remaining records, a Tamil inscription at Kârakûru, E C, X, Bâgepalli 21, now revised, which appears to be dated in 1221, says that some one granted 500 *kuḷis* or 50 *kaṇḍugas* of wet land in Nâgaśamuttiram of.....nâḍu in Nigarili-Śôḷa-maṇḍalam to Brâhmans. He who violated the grant was to incur the sin of having slaughtered a tawny cow on the banks of the Ganges. A Telugu epigraph at Dabbalavârapalli, Bâgepalli 84, new re-examined, which seems to bear the date 1596, records that Kârumêḍa Nammi-nâyaḍu granted *dasavanda* at a certain rate (specified) to some accountants (named). Another to the west of Sômênhalli of the same Taluk, of about 1600, states that the *mahâjanas* of Gangânipalli-agrahâra gave a *mânya* to some one, fixing the boundaries. Another on the wall of the Śiva temple on the bank of the river at Paragôḍu of the same Taluk, which seems to be dated 1682, records the renovation of the temple by Timmi-seṭṭi, son of *Pratipâla-nâdhikâri* Tipa-seṭṭi. Three short inscriptions in Telugu, of about 1700, engraved near three mortars cut in the rock in front of Maddepalli of the same Taluk, say that the donors of the mortars were Karaṭâla Chinnamâchâru, Savarâla Sêshâdri and Mâdalôraya. Three more on oil-mills at Miṭṭamari of the same Taluk, tell us that two of them were presented in 1848 and 1849 by Vîraṇṇa, son of Tâṭaparti of Gûḍûru, for the maintenance of a perpetual lamp in the Śiva temple, and of another in the Vîrabhadra shrine of Niḍumâmaḍi-svâmi's *maṭha*, at the village, and that the third, also in 1849, by some one of Tîrthamârapalli for the maintenance of a perpetual lamp in the temple of Lakshmînarasimhasvâmi.

2. Numismatics.

71. About half a dozen silver and copper coins were received for examination from Mr. H. A. Steel of the Civil and Military Station, Bangalore. The silver coins, which were two in number, were found to be tetradrachms of Alexander III, the Great, of Macedonia. They bear on the obverse the head of young Herakles in lion-skin and on the reverse Zeus enthroned, with eagle and sceptre, together with the usual Greek legends.

72. The Deputy Commissioner of Shimoga sent for examination 119 gold coins together with a broken piece said to have been unearthed in the *Umbli* land of the god Râmêśvara of Chikkerehalli, Honnâli Taluk, Shimôga District. They were found on examination to be what are known as Vîrarâya *paṇams* of the West Coast. But, locally, they appear to be known as Chandri *haṇas*. Six of them are figured on Plate XI. They are similar to the specimens noticed in my *Report* for 1911 (para 139; Plate VI, 21-24) and Nos. 189-192 figured on Plate IV of Elliot's *Coins of Southern India*, though they differ in some respects from the pieces figured on Plate V, (9-11) of my *Report* for 1910. These coins were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. Tradition on the West Coast ascribes them to Paraśurâma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (second figures on plate XI) is supposed by some to represent Kâli and by others to represent a dagger or shield. This symbol also occurs on the Tanjore small gold *paṇams* and was copied from these by both the Dutch and the French on some of their copper coins. It also seems to occur on a few Travancore copper coins. The symbol on the reverse (first figures on Plate XI) is supposed to have some connection with the zodiac because the Travancore name for these coins is *râśi* (*i. e.*, a sign of the zodiac), and the twelve dots may represent the twelve zodiacal signs. Now, with regard to the symbol on the reverse, I venture to make a new suggestion. Besides the twelve dots the reverse shows an animal, evidently a crocodile, moving to the left. In the Plates referred to above, in my *Report* for 1911 and in Elliot's *Coins of Southern India*, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured as they have been on Plate XI, the crocodile can be clearly seen moving to the left with its bent tail, and bearing the twelve dots on its back. I think the animal represents Śiśumâra or the heavenly porpoise supporting on its back the collection of the stars and planets.

3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice :—*Śástrasára-sumuchchaya*, a Kannaḍa prose work bearing on Jaina philosophy by Màghanandi, a Jaina teacher who flourished in the middle of the 13th century. *Rasaratnákara*, a Sanskrit work on medicine by Bhaṭṭa Śrìràmèśvara, son of Mahôpàdhyàya Sarvajña-Vishṇu. The author says that he has based the work on Mùlakòla and other *śàstras* enunciated by Śiva and on the works of Gòvinda and other writers. His period may be about the 14th century. *Vaidyanighaṇṭusára*, another Sanskrit work bearing on medicine in the form of a lexicon by Chikkaṇa-paṇḍita, a Jaina author who was patronised by the Mysore king Chikka-Dêva-Ràja-Oḍeyar (1672-1704). *Rámáyaṇa*, a Telugu *champú* work by Suyyalàrya, son of Appalàrya who was the younger brother of Nṛisimha, the vanquisher of Sàkalyamalla. *Saugandhikáparinaya*, a voluminous Kannaḍa poem in the *shaṭpadi* metre in the form of a romance by the Mysore king Krishṇa-Ràja-Oḍeyar III (1799-1868). *Grahaṇa-darpaṇa*, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 60 years from 1842 to 1902, illustrated with diagrams.

General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: "Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharàjapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworty that they make no mention of Bhùvikrama, and represent Śrìpurusha as the son of Śrìvikrama." Another scholar writes: "Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials." Another writes: "Your Report for 1920 is full of matter as usual, and your trip northwards must have been insteresting, though much too hurried. But even so much is I think of benefit. The Narasimharàjapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śrípurusha grant (para 62) how the composer tries to account for the names Avinìta and Durvinìta. These names have puzzled others too. It seems clear now that Bhímakópa was a name of Srípurusha. The reference to a Pasiṇḍi-Ganga family brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Ráshṭrakúṭa Kamba's grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sútra. All the inscriptions describe the early Ganga king Mádhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sanskrit poet Bháravi was at the court of the Ganga king Durvinìta is of the highest importance. This may account for the king's interest in his poem. That the Pallava king Simhavishṇu and the Eastern Chálukya king Vishṇuvardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzak paid a visit to the Bélúr temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records." Another again writes: "Your Report for 1920 is most

valuable and interesting." Another still writes: "Your Report for 1920 is full of most interesting matter."

A scholar writes from France: "I have read with pleasure and profit your Archæological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations." Another writes from Holland: "Your Annual Report for the year 1920 is a record of a year's very careful labour and contains much to interest archæologists and students of Sanskrit. I was very much struck by the two curious relievos reproduced in Plate III of your Report. Could you very kindly enlighten me whether "the Chain of Destruction" is referred to anywhere in Sanskrit literature? I read with great pleasure your account of Panchavati and of the many traditions in connection with the Rámáyana clustering round the place." Another writes from Norway: "Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department." Another writes from Brazil: "Being very much interested in Indian Archæology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri".

A European scholar in India writes: "As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Mudgere, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking! You mention for instance a niche in the Buchesvara temple for the Seven Mothers. Now, who are these seven deities? At Triuttani, near Arkonam, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virigins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the *rationale* of this immemorial belief? Is it Sabean in its origin, connected with the seven planets, or is it Vegetational? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one's belief in the historical kernel of the Rámáyana. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hâchale, wife of a chief of the Phâni-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshaks of dim antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khandava forest lying roughly between the Mahanadi and the Tungabhadra, and between the two ghats, gains some historic certainty by the inscription you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter." Another scholar writes: "As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies." Another writes: "I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because

I have visited all the places you went to." Another again writes: "I congratulate you on the discovery of the Narasimharâjapura plates." An Indian scholar writes: "I find your Report as learned and original as its predecessors. I congratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report, Plates I, II and IV give some fresh views of the temple at Bêlûr which has been described and illustrated in my Monograph bearing on it; and Plate III shows the god Kêśava of the temple. Plates V and VI exhibit some views of the celebrated Hoysalêśvara temple at Halebîḍ. Finally, Plate VII shows the south view of the Amṛitêśvara temple at Amṛitâpura, Tarikere Taluk, and Plate VIII the figure of Śiva as Gajâsuramardana in front of its tower.

An important event of the year under report is the passing of orders by Government regarding the Preservation of Ancient Monuments in the State. A systematic inspection of the monuments has been prescribed and local officers directed to take more interest in their preservation. As these orders have made the Director of Archæology solely responsible for the proper preservation of the monuments, the work of this department has considerably increased. Still, in the interests of these monuments, it is hoped that the Ancient Monuments Preservation Act will also be introduced at no distant date. An account of the work done in accordance with these orders is given in the Appendix to this Report.

The Kûḍlûr plates of the Ganga king Mârasimha, examined in detail in paras 41 to 56, are of great historical importance as they not only corroborate the statements made in the published grants of the Ganga dynasty but also add several items of new information. They likewise form a valuable addition to the number of the authentic grants of this dynasty brought to light year after year in my previous Reports. It may further be stated that they are the only plates yet discovered of Mârasimha and are moreover the longest and the latest of the Ganga copper plate inscriptions hitherto known.

BANGALORE,
10th September 1921.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

APPENDIX.

In accordance with Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.

Statement showing the amounts spent during the year 1920-21 for the repair of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
						Rs. a. p.	Rs. a. p.	
1	Bangalore ...	Bangalore ...	City Fort ...	Venkataramanasvami temple ...	Construction of steps to the rear verandah and of lattice work to the dwarapalas	140 0 0	140 0 0	
2	Do ...	Channapatna ...	Channapatna ...	Syed Ibrahim's tomb	Repairs to the front	.....	320 2 9	
3	Do ...	Do ...	Malur ...	Sri Apprameyasvami temple ...	Putting the Kalasas on the Gopura ...	990 0 0	.....	The work is not yet complete.
4	Kolar ...	Chintamani ...	Alamgiri ...	Venkataramanasvami temple ...	General repairs	515 0 0	Information not furnished.	
5	Do ...	Chikballapur ...	Nandi ...	Bhogauandisvara temple	Do	654 0 0	547 12 0	
6	Do ...	Do ...	Nandi Hill ...	Yoganandisvara temple	Do	1,657 0 0	900 0 0	
7	Do ...	Do ...	Rangasthala ...	Ranganathasvami temple	Do	639 0 0	550 0 0	
8	Do ...	Mulbagal ...	Kurudumale ...	Somanathesvarasvami temple ...	General repairs with a view to renovate the whole temple	4,150 0 0	202 0 0	Rs. 3,852-0-0 is said to have been spent up-to-date.
9	Mysore ...	Seringapatam ...	Ganjam ...	Tippu Sultan's Tomb	Repairing the Gumbaz and the buildings attached to it	24,509 0 0	9,372 0 0	
10	Do ...	Do ...	Seringapatam ...	Dungeons	General repairs	2,250 0 0	175 0 0	
11	Do ...	Do ...	Do ...	Daria Dowlat Bagh	Repairing and improving the building and the compound	46,134 0 0	8,970 0 0	
12	Do ...	T.-Narsipur ...	Talkad ...	Kirti Narayanasvami temple ...	Works connected with the renovation of the temple	2,545 0 0	417 0 0	
13	Kadur ...	Chikmagalur ...	Khandya ...	Markandesvarasvami temple ...	General repairs	4,166 0 0	.....	Work not yet taken in hand.
14	Hassan ...	Belur ...	Belur ...	Channakesavasvami temple ...	Improving the temple	193 0 0 5,869 0 0 13,384 0 0	43 0 0 238 0 0 643 0 0	
15	Do ...	Do ...	Halebid ...	Hoysalesvara temple	Repairing the temple	264 0 0	283 0 0	
16	Do ...	Do ...	Do ...	Kedaresvara temple	Do	132 0 0	141 0 0	
17	Do ...	Do ...	Do ...	Jain Basti	Do	5,585 0 0	2,512 0 0	
18	Do ...	Arsikere ...	Arsikere ...	Siva temple	Do	132 0 0	127 0 0	

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